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A

DISSERTATION

ON THE

PROPHECIES,

THAT HAVE BEEN FULFILLED,

ARE NOW FULFILLING,

OR

WILL HEREAFTER BE FULFILLED,

RELATIVE TO THE

GREAT PERIOD OF 1260 YEARS;

THE PAPAL AND MOHAMMEDAN APOSTASIES;

THE TYRANNICAL REIGN OF ANTICHRIST, OR THE INFIDEL POWER;

AND

THE RESTORATION OF THE JEWS.

BY GEORGE STANLEY FABER, B. D.

VICAR OF STOCKTON-UPON-TEES.

IN TWO VOLUMES.

VOL. I.

"Shut up the Words, and seal the Book, even to the time of the end: many "shall run to and fro, and knowledge shall be increased." Dan. xii. 4.

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TO THE

HONOURABLE AND RIGHT REVEREND FATHER IN GOD,

SHUTE BARRINGTON, LL. D.

LORD BISHOP OF DURHAM.

My Lord,

THE kindness, which I have uniformly experienced, particularly in a late instance, from your Lordship, encourages me to request permission to place the following Work under your protection.

It treats of a subject peculiarly interesting to every serious Protestant: for the famous period of 1260 prophetic days, so frequently mentioned by Daniel and St. John, comprehends the tyrannical reign of those three great opponents of the Gospel, Popery, Mohammedism, and Infidelity. This pe-

riod indeed may not improperly be styled *the permitted hour of the powers of darkness;* since the true Church is represented as being in an afflicted and depressed state during the whole of its continuance, and since its expiration will be marked by a signal display of the judgments of God upon his enemies and by the commencement of a new and happy order of things.

In the subject which I have chosen so many eminent expositors have preceded me, that I fear my choice of it *alone* may render me liable to the charge either of needless repetition, or of unwarrantable presumption. Your Lordship however, I am confident, will not prejudge me from the mere *statement* of my subject: and the candour, which I anticipate from my venerable Diocesan, I feel myself justified in claiming from the Public.

In fact, had I nothing new to offer upon the subject, the discussing of it afresh would have been plainly superfluous; but an attentive examination of the writings of Daniel

and

and St. John has led me to think, that in some points my predecessors have partially erred, and that in others they have been altogether mistaken. In the interpretation of Prophecy knowledge is undoubtedly progressive. The predictions of Scripture, extending as they do from the earliest periods to the consummation of all things, although they be gradually opened partly by the hand of time and partly by human labour undertaken in humble dependence upon the divine aid, are yet necessarily in some measure *a sealed book, even to the time of the end.* As that time approaches, we may expect, agreeably to the angel's declaration to Daniel, that *many will run to and fro, and that knowledge will be increased.* Hence it was observed by Sir Isaac Newton, that "amongst the interpreters of the last "age there is scarce one of note, who hath "not made some discovery worth know-"ing." Nothing however requires so much caution and prudence, so much hesitation and circumspection, as an attempt to unfold

these deep mysteries of God. An intemperate introduction of new interpretations is highly dangerous and mischievous: because it has a natural tendency to unsettle the minds of the careless and the wavering, and is apt to induce them hastily to take up the preposterous opinion that there can be no certainty in the exposition of Prophecy. On these grounds I have ever been persuaded, that a commentator discharges his duty but very imperfectly, if, when he advances a new interpretation of any prophecy that has been already interpreted, he satisfies himself with merely urging in favour of his scheme the most plausible arguments that he has been able to invent. Of every prediction there may be many erroneous expositions, but there can only be one that is right. It is not enough therefore for a commentator to fortify with elaborate ingenuity his own system. Before he can reasonably expect it to be adopted by others, he must shew likewise, that the expositions of his predecessors are erroneous in those points

points wherein he differs from them. Such a mode of writing as this may undoubtedly expose him to the charge of captiousness: it will likewise unavoidably increase the size of his Work; and may possibly weary those readers, who dislike the trouble of thoroughly examining a subject: but it will be found to be the only way, in which there is even a probability of attaining to the truth. This plan I have adopted: and it has at least been of infinite use to myself. It has at once compelled me, in the course of writing and revising the present Dissertation, to relinquish, as utterly untenable, many opinions which I had once adopted; and it has confirmed me in adhering to those, which I have retained. In short, it enables me to say, that not a single new interpretation is here advanced without having been previously subjected to the severest scrutiny. Whatever would not bear the test of all the objections, which I was able to alledge against it myself, has been rejected, as still less being able to bear the test of those which others might alledge.

Flattering as the countenance of the great may be, that of the good as well as great is much more rationally satisfactory. Your Lordship's character can be heightened by no testimony of mine. Yet I may be allowed to say, that the favours, which I have received from you, have been rendered doubly valuable, both by the manner in which they have been conferred, and by the recollection of the hand that conferred them.

I have the honour to be,

My Lord,

Your Lordship's much obliged and

dutiful humble Servant,

Stockton-upon-Tees,
June 29, 1805.

GEORGE STANLEY FABER.

PREFACE.

THE work, which is here offered to the Public, is founded upon the three following very simple principles.

1. To assign to each prophetic symbol its proper definite meaning, and never to vary from that meaning;

2. To allow no interpretation of a prophecy to be valid, except the prophecy agree, in every particular, with the event to which it is supposed to relate;

3. And to deny, that any link of a chronological prophecy is capable of receiving its accomplishment in more than one event.

If we examine the predictions of Daniel and St. John agreeably to these principles, we shall find, that *two great enemies* of the Gospel, *Popery* and *Mohammedism*, are described as commencing their tyrannical career together at the beginning of a certain period which comprehends 1260 *years*, and as perishing together at the end of it: that, towards the

the close of this period, *a third power* is introduced; whose characteristic marks are a total disregard of all religion, an impious determination to do according to his will, and an open profession of absolute atheism blended nevertheless with the worship of a certain foreign god and other tutelary deities whom his fathers never knew: that *this last power* is likewise destined to be destroyed at the end of *the* 1260 *years:* that he will previously unite himself, for political reasons, with *Popery:* that the stage of their joint overthrow will be *Palestine:* and that, when the period of 1260 *years* is completed, *the restoration of the Jews* will commence. All these matters may, I think, be clearly deduced from prophecy: and the actual completion of many predictions relative to them afford us ample warrant for concluding, that the rest will likewise be accomplished in God's own good season.

The present awful state of the world naturally leads all serious men to search the Scriptures: and the attention of more than one modern writer has been laudably directed to the elucidation of those prophecies, which either have been fulfilled, or are now fulfilling. Those, who have considered the subject most at large, are, I believe, Mr. Whitaker, Mr. Zouch, Mr. Kett, and Mr. Galloway. Mr. Whitaker

Whitaker and Mr. Zouch, with some exceptions, have undertaken to defend the scheme of interpretation adopted by Mr. Mede and Bp. Newton: while Mr. Kett and Mr. Galloway, though they differ from each other in many points, have avowedly attempted to establish a new scheme of interpretation.

1. Although I am not able to assent to several of Mr. Whitaker's opinions, most sincerely can I recommend his *Commentary on the Revelation* to the attention of every protestant, particularly every English protestant. At the present juncture, when *Popery* once more begins to rear its hydra head, a full statement of its abominable principles was peculiarly seasonable. This has been most satisfactorily executed by Mr. Whitaker: but he appears to me at the same time to have exceeded his commission, in branding *the Papacy* with the title of *Antichrist*. Many indeed and wonderfully explicit are the prophecies, which describe the detestable cruelties and unholy superstitions of *that great Apostasy;* which teach us the precise duration of its persecuting tyranny; which foretell its union with rebellious *Infidelity;* which point out both the place and manner of its destruction: but I have not yet been able to discover upon what *scriptural* grounds the name of *Antichrist* has been

been so generally applied to it. St. John is the only inspired writer who uses the term; and nothing, that he says relative to it, affords us any warrant for conferring it upon *the Papacy*. "He "is Antichrist, that denieth the Father and the "Son:" *the Church of Rome* never denied either the Father or the Son: therefore *the Church of Rome* cannot be *the Antichrist* intended by St. John. As for the identity of *Antichrist* and *the little horn of the Roman beast*, it seems to me to have been rather taken for granted, than proved.

Valuable however as Mr. Whitaker's Commentary is in many respects, he is guilty of one inconsistency which must not be passed over unnoticed. While he asserts, that he gives no interpretation of a symbol but what may be justified by some text of Scripture, he very unwarrantably explains the prophecies of the Apocalypse sometimes *figuratively* and sometimes *literally*. Thus, for instance, the effusion of *the first*, *the fourth*, and *the fifth*, *vials* he interprets *figuratively;* and yet to the effusion of *the second* and *the third* he affixes an absolutely *literal* meaning, supposing *those two vials* to describe a series of wars carried on both by *sea* and by *land*. Now it is obvious, that, if we interpret these predictions sometimes *figuratively* and sometimes *literally*, we involve them in the same

same indecision and uncertainty, as if we apply a symbol sometimes to *one thing* and sometimes to *another*: for, if the mode of interpretation is in every particular instance to be left to the option of the commentator, who shall draw the line between the *literal* and the *figurative* prophecies of the Apocalypse? The whole book, excepting those very few passages which are avowedly descriptive, must be understood either *literally* throughout or *figuratively* throughout: otherwise it will be utterly impossible to ascertain the meaning designed to be conveyed.

The whole of the present Dissertation was written, and the corrections of it were nearly completed, before I had perused Mr. Whitaker's former publication, intitled *A general and connected view of the prophecies*. I there found, what gave me no small satisfaction, that the mere force of evidence had led two writers, between whom no communication had ever passed, to adopt the same opinion relative to *the little horn of the Macedonian he-goat*, and *the proper method of ascertaining the date of the* 1260 *years*. Unconnected as we have been with each other, we have naturally treated the subject with some degree of difference: and, while I assent in the general to Mr. Whitaker's opinion on these points, I feel myself compelled to protest

protest against his idea, that any of the numbers of Daniel and St. John may be considered as *round numbers*. The perfect accuracy, with which some of them have been already filled up, affords the best warrant for believing that the rest will likewise be filled up with equal accuracy. Indeed the very notion of *a round number* is irreconcileable with that of *a definite and specific number*. Hence I think, that Mr. Whitaker's attempt to harmonize the number mentioned in *the eighth chapter* of Daniel, with the date which he rightly assigns to *the* 1260 *years*, by adopting the reading of the Seventy, entirely fails of success, because the calculation produces 2404 *years*, instead of 2400 *years*, which it ought to have produced had it been founded upon just principles even were the reading of the Seventy the genuine reading *. A similar train of ideas had once led me to adopt this very hypothesis of Mr. Whitaker; but the same reason, which forced me to erase it from my own work, forces me also to reject it in his. On the same grounds, his opinion, that *the holy city* mentioned in *the eleventh chapter* of the Revelation is *the literal city of Jerusalem*, will be found equally untenable, even independent of

* General view P. 272—277.

other objections to which it is liable. The taking of Jerusalem by the Persians in *the year* 1614. can never be made to synchronize with the delivering of *the saints* into the hand of *the Papal little horn* in *the year* 606; nor is it to me at least at all satisfactory to be told, that the nearest *round number*, which will include the whole time intervening from *the year* 614 to *the year* 1866, will be 1260 *. Since *the saints* are to be given into the hand of *the little horn* during the precise period of 1260 *years*, and since *the holy city* is to be trodden under foot by the Gentiles during the self-same period of 42 *prophetic months*; the reign of *the little horn* and the treading of *the holy city* under foot must be exactly commensurate. Consequently, if *the saints* were first given into the hand of *the little horn* in *the year* 606, *the holy city* must have begun to be trodden under foot in that same year. But *the literal Jerusalem* did not then begin to be trodden under foot by *the literal Gentiles* †. Therefore *the literal Jerusalem* cannot be meant by *the holy city*; nor *the Christians of Je-*

* General view P. 272—277.

† In strictness of speech *the literal Jerusalem* began to be trodden under foot long before, even in *the year* 70; so that Mr. Whitaker's scheme is untenable either way. See Luke xxi. 24. which can have no relation to Rev. xi. 2.

rusalem

rusalem surrounded with the abominations of Mohammedism, by *the two witnesses*. Mr. Whitaker seems to allow that this prophecy may be understood in a *figurative* sense, as it is by Bp. Newton, no less than in a *literal* one: I, on the other hand, will venture explicitly to assert, that it is incapable of any other than a *figurative* sense. In short, in *the self-same year* that *the saints* were first delivered into the hand of *the little horn*, the mystic *holy city* began to be trodden under foot by a new race of idolaters, *the mystic witnesses* began to prophesy in sackcloth, *the mystic woman* fled into the wilderness, and *the ancient pagan Roman beast* revived. So again; in *the self-same year*, at the termination of *the* 1260 *days*, the kingdom shall be given unto *the saints*, the power of *the little horn* shall be destroyed, *the sanctuary* shall be cleansed, and *the beast* shall be slain. These synchronisms must ever be kept in view: and, unless they be *absolutely perfect*, they are in effect *no synchronisms*. A failure of *four years* or of *eight years*, as in the two cases which have been last discussed, destroys a synchronism no less completely than a failure of *as many centuries*.

2. Mr. Zouch's *Work on Prophecy* is liable to many of the same objections as the two works of Mr. Whitaker: but it deserves the same commendation

dation and attention from the protestant reader, on account of its severe though just censures of *Popery*. Differing as I do very essentially from Mr. Zouch in many points, I with pleasure acknowledge my obligation to him for the interpretation of *the apocalyptic image of the beast*, which I have adopted in the present work: an interpretation so simple, so natural, so perfectly according both with the text and with the event, so little liable to any reasonable objection, that I cannot but wonder how it came to be overlooked both by Mr. Mede, Sir Isaac Newton, and Bp. Newton.

Mr. Kett's *History the Interpreter of Prophecy*, and Mr. Galloway's *Commentary on the Revelation*, I have read with much attention: but I have risen from the perusal of them unconvinced. Both of these respectable authors appear to me to have fallen into several considerable errors; although the *general* idea, that *many recent events are foretold by the inspired writers*, is I think, well founded.

3. Mr. Kett has involved the beautifully simple, and chronologically accurate, prophecies of Daniel in much needless confusion, by his scheme of ascribing to the same prediction a *primary* and a *secondary*, and sometimes even a *three-fold* and a *four-fold*, accomplishment. Had he more fully

 considered

considered the nature of *chronological* prophecy, he would not have fallen into this mistake. Whatever may be the case with *insulated* predictions, it is physically impossible that a *chronological* one can admit of more than a *single* completion. The only difference between *a connected series of chronological prophecies*, and *a regular history*, is this: *a series of strictly chronological prophecies* is *a prospective detail of successive future events; a history* is *a retrospective detail of successive past events.* As well therefore might we suppose, that, when *a history* relates *one* circumstance, it ultimately means *another;* as expect to find, in *a chronological prophecy*, what Mr. Kett terms *double links of accomplishment.* The thing in both cases is equally impossible. The very circumstance of a prophecy being a *chronological* one excludes every idea of a *two-fold* completion. And, when it is further recollected, that Daniel more than once connects his predictions with certain specific numbers of years, it will appear yet more evidently, that Mr. Kett's system is perfectly untenable.

4. The preceding error cannot be charged upon Mr. Galloway: but, although he escapes this fault, he is repeatedly guilty of another; I mean *the want of a strict adherence to unity of symbolical interpre-*

interpretation. If a symbol may signify *one* thing in *one* part of a prophecy, and *another* thing in *another* part, there never can be even any approximation to certainty in explaining an hieroglyphical prediction. The whole must be mere vague conjecture: for a prophecy, delivered in symbols which admit of no specific definition, may safely bid defiance to the most elaborate efforts of the most acute commentator. This injudicious method of exposition has, I am persuaded, excited a greater degree of prejudice against every attempt to explain the writings of Daniel and St. John, than any other cause whatsoever. It has given a handle to the ignorant and the irreligious to represent these portions of Scripture as altogether unintelligible: whereas figurative language is undoubtedly as plain as any mere literal language, provided only the symbols of which it is composed be accurately and definitely understood; and for the right understanding of them Scripture itself furnishes a key.

Besides the preceding *general* objections to the respective schemes of Mr. Kett and Mr. Galloway, I have many *particular* ones to their application of certain prophecies both of Daniel and St. John to *the tremendous infidel power of France*; a power, which nevertheless I cannot refrain from

 esteeming

esteeming *the long-expected Antichrist.* But I will not anticipate the observations, which will appear with more propriety in the body of my work. For the present, suffice it to say, that I am not conscious of ever having been guilty of the worse than childish vanity of introducing a new exposition merely because it *is* a new one. The Scriptures contain subjects much too solemn to be trifled with; and a commentator upon the prophecies ought never to displace any interpretation of his predecessors, without first assigning very weighty reasons for it.

With regard to *the* 1260 *prophetic days*, I have followed the most usual interpretation, which supposes them to be 1260 *natural or solar years.* Mr. Fleming indeed is of opinion, that, although *these prophetic days* be doubtless 1260 *years*, yet they are 1260 *years*, each consisting of no more than 360 *natural days;* because *each great prophetic year* contains, not 365 *years*, but only 360 *years.* Hence he argues, that *the* 1260 *years*, being years consisting of only 360 *natural days* each, are in reality no more than 1242 *solar years*; and that they must be estimated as such in all computations that are made respecting them *. Independent however of the confusion introduced by

* Fleming's Apoc. Key P. 20, 21, 22.

such

such a mode of reckoning (for, would we be perfectly exact in it, we ought to attend both to the surplus of days above *the* 1242 *years**, and to the hours and minutes by which *the true solar year* exceeds 365 *days)*, the Apocalypse itself, I think, affords us a sufficient proof of its erroneousness. Many other numbers are mentioned in that mysterious book besides *the* 1260 *years*; we must unavoidably therefore conclude, that the same mode of reckoning, which is used in one case, must be used likewise in another. Now Mr. Fleming himself allows, compelled thereto by the exact accomplishment of the prediction, that *the five prophetic months* of *the Saracenic locusts* are 150 *natural years*, not 150 *years of no more than* 360 *days each*†; and Bp. Newton has admirably shewn from the event, that *the prophetic hour, and day, and month, and year*, allotted to the victories of *the Euphratèan horsemen*, are equivalent to 391 *solar years and* 15 *days*, being the period comprehended between A. D. 1281 and A. D. 1672‡. Such

* 1260 *years of* 360 *days each* are equivalent to 1242 *years and* 270 *days*. $1260 \times 360 = 453600$. $\frac{453600}{365} = 1242\ \frac{270}{365}$.

† Apoc. Key P. 37, 38.

‡ Mr. Fleming attempts to reconcile this period with his own scheme by computing it from *the rise of the Turkish empire* to *the*

taking

Such then being the case, since *both these sets of numbers* are evidently to be computed by solar years, *the number* 1260 must, if we would preserve consistency, be computed by solar years likewise. Consequently *the* 1260 *prophetic days* of Daniel and St. John are 1260 *complete solar years*, not, as Mr. Fleming supposes, only 1242 *solar years*.

To conclude: whatever may be the faults of the present work, they are exclusively my own. Had this, and my two former publications, been perused by the eminent characters to whom they are respectively inscribed, previous to their being sent to the press, they doubtless would have been much more perfect than they are: as it is, I alone am responsible for the errors which they may contain.

taking of Constantinople: but he forgets that the prophet directs us to compute it from the time when *the four Sultanies* were prepared to be let loose against *the Greek empire;* an expression, which implies that they were *already* in existence, though as yet bound fast by the dispensations of Providence, previous to the commencement of the period in question. See Apoc. Key P. 39, 40.

POSTSCRIPT.

POSTSCRIPT.

While this work was in the press, the present awful struggle on the continent commenced—What its issue will be, who, that has remarked the vicissitudes of war, shall presume to determine? The Christian however cannot reasonably doubt, that the hand of God is now stretched forth over the earth in a peculiar and remarkable manner; and that all things will assuredly work together to fulfil those prophecies which yet remain unaccomplished, and to prepare a way for the last tremendous manifestations of God's wrath. We of this protestant kingdom have in an especial manner reason to be grateful to the Almighty, inasmuch as he hath still continued to extend his protection to us. Exempt from those miseries, with which the continent is so severely afflicted, we have lately beheld the navy of our enemy crushed at a single blow. Our joy indeed on this important occasion has been severely checked by the death of a hero, of two of his brave brethren in arms, and of many others of inferior rank; yet, in the midst of the awful judgments of the Lord, we may surely be allowed to rejoice with trembling. The signal naval victory, atchieved by the great protestant maritime power, interesting as it is to every Englishman, is doubly so to the commentator on prophecy, who thinks there is abundant reason to believe, that the vials full of the last plagues of an offended God will be poured out, not upon those who have come out of the mystic Babylon, but upon those who still adhere to her abominations. May we be preserved to the time of the end, the honoured instruments of fulfilling the counsels of Heaven.

I lament, that I am under the necessity of apologizing to the reader for a numerous list of errata. My situation rendered it impossible for me to correct the press myself, and the consequence has been, that the work is by no means so accurately printed as I could have wished. Unfortunately not a few of the errata materially affect the sense: the reader is therefore requested to take the trouble of correcting them, before he begins to peruse the work itself.

Stockton, Dec. 21, 1805.

ERRATA.

VOL. I.

Page 50. l. 26. For *reign*, read *region*.
211. l. 14, 15. For *prophecy*, read *prophesy*.
258. l. 19. For *terms*, read *turns*.
272. l. 25. For *insuparable*, read *insuperable*.
274. l. 16. For *Zobier*, read *Zobeir*.
278. l. 2, 3. For *slumbeing*, read *slumbering*.
289. l. 8. For *aftewards*, read *afterwards*.
293. Note, l. 1. For *be*, read *he*.
300. l. 1. For *prophesy*, read *prophecy*.
300. last line. Insert a comma between *both*, and *it*.
305. Note, l. 11. For נשים, read נישים.
312. Note, l. 4, 5. Read לי before the other two Hebrew words,
329. Note, l. 5. For *statute*, read *statue*.
332. Note, l. 20. For *suplice*, read *supplice*.
340. Note, l. 7. For *undistinguished*, read *undisguised*.
350. l. 9. For *villanies*, read *villainies*.

VOL. II.

20. l. 24. For *Britains*, read *Britain*.
22. l. 26. For the semi-colon between *extinct* and *till*, place a comma.
33. l. 7. Erase the comma between 612 and *then*, and place it between *then* and *Mohammed*.
37. Note, l. 11. Insert *the* between *in* and *fortunes*.
39. l. 26. For *pobability*, read *probability*.
50. l. 2. For *prophecy*, read *prophesy*.
54. l. 5. For *twele*, read *twelve*.
58. Note, l. 12. For *prophecy*, read *prophesy*.
86. l. 5. For *natural*, read *national*.
94. Note, l. 3. Insert after *revolutionary* the following line, *France are under the second. These matters will be dis-*
211. l. 20. For the colon between *prophet* and *we*, place a period.
253. Note, l. 5, 6, 7, 8, 9. Place the marks of quotation after *the first beast*, and erase the remaining subsequent marks of quotation.
280. Note, l. 2. For *mænia*, read *mænia*,
296. Note, l. 9. For *typfy*, read *typify*.
302. l. 27. For *foward*, read *forward*.
338. l. 7. Insert *and* between *Lord* and *to*.
340. l. 12. For *naturally* read *nationally*.
360. l. 1. For *nd*, read *and*.
382. Note, l. 1. For הרמח, read הרמה.
387. Note, l. 9. Erase the words *Bp. of St. Asaph's letter on the 18th chap. of Isaiah*, and place the same words at the end of the quotation at the bottom of P. 389.

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the Babylonian; the Medo-Persian; the Macedocian; and the Roman—These are doubly symbolized by the different parts of a large human image, and by four distinct beasts—The last or Roman beast is described as having ten horns, and a little horn rising up among and behind them—The history of the little horn is not an epitomè of the whole history of Antichrist, considered as Papal, Mohammedan, and Infidel—Nor is the little horn itself revolutionary France—On the contrary, it is the Papacy—Yet it cannot be the temporal kingdom of the Papacy; but must be that spiritual kingdom of the Bishop of Rome, which, small as it originally was, grew at length into a catholic spiritual empire, symbolized by the second beast of the Apocalypse—It was to arise during the period that the Roman empire was divided into ten kingdoms—It was to be harmless during the first part of its existence; but, after the saints had been given by the secular power into its hand, it was to become an universal ecclesiastical tyrant, utterly offensive in the eyes of God—At the period of their being thus given into its hand, the 1260 days of the great Apostasy of the man of sin, considered in its dominant state, commenced—Exact correspondence of the character of the little horn with the character of the Papacy—The three horns, which were to be plucked up before the little horn, are not the Greek sovereignty in Italy, the kingdom of the Lombards, and the western imperial authority in Italy—Neither are they the Exarchate of Ravenna, the kingdom of the Lombards, and the state of Rome—But they are the kingdom of the Heruli, the kingdom of the Ostrogoths, and the kingdom of the Lombards—The body of the fourth beast comprehends the whole Roman Empire, both in the East and in the West—But the ten horns are to be sought for only in the West—For the Constantinopolitan Emperor was the representative of the sixth head, and consequently cannot be esteemed one of the ten horns likewise—The ten horns are the ten kingdoms, into which the Empire was *originally* divided 108

CHAP.

CHAP. V.

Concerning the vision of the ram and the he-goat, and the little horn of the he-goat.

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The ram symbolizes the same power as the bear in the preceding vision; and the he-goat, the same as the leopard: the ram therefore is the Medo-Persian empire; and the he-goat, the Macedonian—The great horn of the he-goat is the imperial dynasty of Alexander—His four horns are the four Greek kingdoms erected by Cassander, Lysimachus, Ptolemy, and Seleucus—The little horn of the he-goat is not Antiochus Epiphanes—Neither is it the Roman power in Macedon and the East—Nor is it a compound symbol, typifying at once Antiochus Epiphanes, the Roman power in the East, Mohammedism, and the infidel republic of France—But it relates to Mohammedism alone: because nothing, except the spiritual empire of Mohammed, corresponds with it in every particular, local, circumstantial, and chronological—The tyrannical reign of both the spiritual little horns, Papal and Mohammedan, is to be dated from the same year 606—The propriety of fixing upon this date shewn, both from the circumstance of the saints having been delivered into the hand of the Papal horn in this very year, and from its being the only date which will make all the prophetic numbers of Daniel harmonize together—Date of the vision of the ram and the he-goat ascertained by a computation deduced from the year 606—The character of the little horn of the he-goat perfectly corresponds with the character of Mohammedism in every particular—Whence it is concluded, that it symbolizes Mohammedism, and nothing but Mohammedism .. 190

CHAP. VI.

Concerning Daniel's last vision, and the king who magnified himself above every god.

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The first part of this prophecy is both unconnected with the period of the 1260 days, and has been so amply and satisfactorily explained by Bp. Newton, that it is impossible to add any new observations to those which he has already made—But the second part is attended with considerable difficulties—What power did Daniel mean to describe under the character of the king, who was to magnify himself above every god?—He is not a compound power, including both the Eastern Emperors and the Western Popes—Neither is he a double type; relating primarily to the Papacy, and ultimately either to Mohammedism or Infidelity—What are we to understand by his disregarding the desire of women?—He cannot be the same power as the man of sin—The power, which he typifies, must be sought for after the Reformation, as appears from the chronological series of events detailed by Daniel previous to the first mention of him—It must likewise be sought for, as is manifest from the character of the king, in the last days of Atheism and Infidelity—The king however is not to be, like the mockers of the last days, any single individual, but a nation composed of individuals who openly profess the principles of the mockers—This nation is revolutionary France, the long-predicted Antichrist—The Atheism of France—Her worship, notwithstanding this Atheism, of a foreign god and tutelary deities—In what manner she caused her foreign god, and the upholders of her tutelary deities, to rule over many—In what manner she honoured them with desirable things—In what manner she has divided the land among the upholders of her tutelary deities for a price—Although the principles of Anti-

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christ were working even in the apostolic age, yet eventually the main cause of his success in propagating his blasphemous opinions was the corruption of the truth by Popery—It was predicted however, that some of those, who had clean escaped from them that live in error, should be deluded by the false teachers of the last days—This accordingly has happened in various protestant countries—The possible objection, that the French have again professed themselves Christians, answered—1. The established religion in France is a mere political puppet—2. The prophecies, relative to the duration of the great dominant Apostasy, could not have been accomplished, unless Antichrist had become the avowed supporter of it—3. The prophecies, relative to the great events which are about to take place at the close of the 1260 years, could not have been exactly fulfilled, unless Antichrist, at some period or another of his existence, had actually leagued himself with the Papacy—The wars of the infidel king with the kings of the North and the South are not to take place till the time of the end, and consequently are still future—Such likewise is the case with his invasion of Palestine, and his destruction there, at the period of the restoration of the Jews 282

A

DISSERTATION

ON THE

PROPHECIES

RELATIVE TO THE

GREAT PERIOD OF 1260 YEARS.

CHAPTER I.

General Statement of the Subject.

IN the Prophecies of Daniel and St. John frequent mention is made of a certain period, during which, for wise purposes unknown to us, the enemies of God should be allowed to persecute and oppress his *Church.* This period is indifferently described as consisting of *three times and a half*, 42 *months*, or 1260 *days*: for, if we reckon *a time* or *a year* to contain 360 *days*, 42 *months* or 1260 *days*, will in that case be exactly equal to *three such years and a half.* In the language of prophecy, however, as it is well known, *natural years* are termed *days.* Hence 1260 *days* mean 1260 *years*: and, by a parity of reckoning, 42 *months* mean *so many months of years*; and *three years and a half*, the same number of *years of years.* Consequently the period, during which *the Church* is to be oppressed by her enemies, amounts to 1260 *natural years* *.

Both

* "After the number of the days in which ye searched the "land, even forty days, each day for a year, shall ye bear "your iniquities, even forty years." (Numb. xiv. 34.) "Lie

"thou

Both Daniel and St. John have given us abundantly sufficient reasons for concluding, that this period of persecution and trouble has no connection with the perse-

" thou also upon thy left side, and lay the iniquity of the house " of Israel upon it: according to the number of the days that " thou shalt lie upon it, thou shalt bear their iniquity. For " I have laid upon thee the years of their iniquity, according to " the number of the days, three hundred and ninety days: so shalt " thou bear the iniquity of the house of Israel. And, when " thou hast accomplished them, lie again on thy right side, and " thou shalt bear the iniquity of the house of Judah forty days: " I have appointed thee each day for a year." (Ezek. iv. 4, 5, 6.) The only writers, that I have met with, who are unwilling to allow *the three times and a half* to be the same period as *the* 1260 *days*, are Mr. Burton and Mr. Galloway. The former asserts, without a shadow of authority from Daniel, that *each time* comprehends 70 *prophetic weeks* or 490 *years*, merely because the famous prophecy relative to the Messiah, includes a period of 70 *weeks*; (Dan. ix. 24.) and he dates *the three times and a half* from the *year* 49, or the preaching of the Gospel to the Gentiles: consequently they bring him down to *the year* 1764, when the Jesuists were suppressed. Now, independent of his having no warrant for asserting, that *a time* comprehends 70 *weeks*, the event itself has shewn him to be mistaken: for, whenever *the three times and a half* shall expire, *the Jews* will begin to be restored. (See Dan. xii. 7.) *A time* however, as we learn from Daniel himself, is *a year*. (Dan. iv. 25.) But *a year*, according to the old computation, comprehends 360 *days*, not 70 *weeks*. *Each time*, therefore, must comprehend 360 *prophetic days*. Consequently *three such times and a half* are exactly equal to 1260 *days*. Whence we may naturally conclude, that the two expressions mean the same period. In addition to these objections to Mr. Burton's scheme, it may be observed, that Daniel directs us to date *the three times and a half* from the æra when *the saints* were delivered into the hand of *the little horn*,

persecutions which *the Church* endured from *the pagan Roman Emperors*. The first of these prophets, in his vision of *the four great beasts* or *empires**, intimates, that *the power*, into whose hand *the saints* should be given during the appointed period of 1260 *years*, should begin to arise in the age in which *the last beast*, or *the Roman Empire*, was divided into *ten horns* or *kingdoms*. *The Roman Empire*, however, was not thus divided till *after* it had become Christian, and till all the persecutions of the pagan Emperors had ceased. Whence it will necessarily follow, that the period of 1260 *years* cannot include the persecutions of Paganism, and that *the power* symbolized by *the little horn of the Roman beast* must be *some power* at once posterior to and distinct from the line of the pagan Emperors. The second of these prophets, in a similar manner, describes a variety of im-

horn. (Dan. vii. 25.) *The little horn*, however, was not to arise until *the Roman Empire* was divided into *ten kingdoms*. (Dan. vii. 8.) It will follow, therefore, that *the three times and a half* cannot be dated from *the year* 49, which expired long before *the Empire* was thus divided. (Burton's Essay on the Numbers of Daniel and St. John, p. 247; *et infra*.) Mr. Galloway maintains, that *the three times and a half* are merely *three natural years and a half*. Yet he asserts, that *the* 1260 *days* are not *natural* but *prophetic* days. The use which he makes of this separation of the two periods from each other, shall be considered hereafter. The Papists, in defiance of the plain declarations of Scripture, maintain *the* 1260 *days* to be mere natural days. This they do for obvious reasons.

* Daniel vii.

portant events as taking place between his own age and that in which *the* 1260 *years* may be supposed to have commenced; and, like Daniel, teaches us, that the date of *those* 1260 *years* is to be sought for, not at any era while *the Roman Empire* was *one great monarchy*, but after it had been broken into *ten kingdoms*. Independent indeed of chronological considerations, the very term of 1260 *years* plainly shews, that that period can have no relation to the tyranny of *pagan Rome*. Constantine published his famous edict for the encouragement of Christianity, and the abolition of all persecution, in *the year* 313. The *primitive Church*, therefore, was only subject to the malice of Paganism during the space of 313 *years* *: whereas it is, more or less, to be subjected to the malice of *the little horn* during the space of 1260 *years*.

But, although *the pagan Roman Empire* has no connection with the persecution of 1260 *years*, we are evidently to look for the grand promoter or promoters of it within the limits of *the old Roman Empire*. *The little horn*, *the ten horns*, and *the last head* of *the fourth beast*, all arise out of *that beast*; *the Roman Empire*, therefore, must necessarily comprehend *every one of these powers*.

So again: since *the Roman Empire* had embraced Christianity previous to its division into *ten*

* This will of course be understood as only a loose computation. It serves, however, for the present purpose, as well as a more exact one.

kingdoms, since *all those ten kingdoms* were converted very soon after their foundation, and since *the little horn* is represented as being contemporary with them, and as springing up among them; *the little horn*, whatever it may be designed to symbolize, must be some power at least *nominally* Christian. This point is proved by history: for, at the time when *the Roman Empire* was divided, we shall in vain look for the rise of any pagan power within the limits of *the Empire*, that at all answers to the prophetic character of *the little horn*. Yet it is manifest, that *the little horn* must have been long since in existence, because it is described as first beginning to make its appearance at the era of the division of *the Roman Empire*.

If then *the little horn* be the type of *some Christian power*, it must be one that has greatly fallen away from the purity and simplicity of *the primitive Church*; because it is described as wearing out *the saints* during the space of *three times and a half* or 1260 *natural years*, and as speaking great words by the side of the Most High so as to place itself upon an equality with God.

The nature both of *this power*, and of *its apostasy*, we are clearly taught by St. John. In the Apocalypse the same *ten-horned beast* or *Roman Empire*, as that mentioned by Daniel, is described as standing in *the wilderness*. Here, however, he appears without his *little horn*; and instead of it is represented as supporting *a harlot*, who, precisely

like *the little horn*, is said to be a great persecutor of the faithful; for St. John beheld her "drunken "with the blood of the Saints, and with the blood "of the martyrs of Jesus." Now we learn from the ancient prophets, that *an adulterous woman* is the type of *an apostate and idolatrous church* *: the apocalyptic *harlot*, therefore, must symbolize *some such church*. But St. John tells us, that *this harlot* is *the great city* which in his time reigned over all the kings of the earth, and whose seat of empire was founded upon seven hills: *the harlot*, therefore, must be *some apostate church*, whose influence extends over all the kings of the earth, and whose seat is in the seven-hilled city Rome.

As for the peculiar nature of *the apostasy* with which this church is stigmatized, it is very largely described by the Apostle in the course of his prophetic vision. The church in question was to be notorious for persecuting the saints of God; for making all nations drunken with the cup of her spiritual fornication or idolatry; for working pretended miracles; for compelling the whole world to worship an image; for laying such as presumed to dissent from her under the severest interdicts; and for carrying on an iniquitous traffic in all sorts of valuable commodities, and (what distinguishes her from common traders) in the souls of men.

This same ecclesiastical power is likewise described by St. Paul, and its deflection from pri-

* See Isaiah lvii. 3—10. Jerem. ii. 20. iii. 1—20. Ezek. xvi. xxiii.

mitive

mitive Christianity is expressly styled by him *an Apostasy*. "Now we beseech you, brethren," says he to the Thessalonians, "by the coming of our "Lord Jesus Christ, and by our gathering together "unto him, that ye be not soon shaken in mind, "or be troubled, neither by spirit, nor by word, nor "by letter, as from us, as that the day of Christ "is at hand. Let no man deceive you by any "means: for that day shall not come, except "there come an Apostasy first, and that man of "sin be revealed, the son of perdition; who op- "poseth and exalteth himself above all that is "called God, or that is worshipped; so that he "as God sitteth in the temple of God, shewing "himself that he is God. Remember ye not, "that, when I was yet with you, I told you these "things? And now ye know what withholdeth, that "he might be revealed in his time. For the mys- "tery of iniquity doth already work: only he, who "now letteth, will let, until he be taken out of "the way. And then shall that wicked be re- "vealed, whom the Lord shall consume with the "spirit of his mouth, and shall destroy with the "brightness of his coming: even him, whose "coming is after the working of Satan, with all "power, and signs, and lying wonders, and with "all deceitfulness of unrighteousness in them that "perish: because they received not the love of "the truth, that they might be saved. And for "this cause God shall send them strong delusion,

"that

" that they should believe a lie: that they all " might be damned who believed not the truth, " but had pleasure in unrighteousness *."

The nature of *this apostasy*, which should be upheld by *the man of sin*, he also, like St. John, elsewhere sets forth at large. " Now the Spirit " speaketh expressly, that in the latter times some " shall apostatize from the faith, giving heed to " seducing spirits and doctrines concerning de- " mons, through the hypocrisy of liars †, having " their conscience seared with a hot iron, for- " bidding to marry, and commanding to abstain " from meats, which God hath created to be re- " ceived with thanksgiving of them which believe " and know the truth.—Refuse profane and old " wives' fables, and exercise thyself rather unto " godliness. For bodily exercise profiteth little: " but godliness is profitable unto all things, having " promise of the life that now is, and of that " which is to come ‡." Here we learn, in addition to the marks of *the apostate church* given us by

* 2 Thess. ii. 1.

† The ingenious Mr. Whitaker conceives the word δαιμονων to be an adjective, and translates the passage " giving heed to se- " ducing spirits, and doctrines of wretched men speaking lies " in hypocrisy." How far such a translation be allowable according to the general idiom of the inspired writers of the New Testament, I will not take upon me to determine. It certainly accords very well with the context of the passage. General view of the Prophecies, p. 231.

‡ 1 Tim. iv. 1.

St. John,

St. John, that it should be noted for the worship, not only of idols, but of demons or canonized dead men; for its prohibition of marriage to certain classes of men; for its superstitious injunctions to abstain from particular kinds of food; and for its attachment to vain traditions and bodily mortifications, which have no warrant from Scripture, and which are very far from being conducive to real godliness.

Though I have cited the prophecies relative to *the man of sin* and *the Apostasy*, I shall purposely refrain from discussing the character of that arch enemy of sound religion, because I have nothing to add to Bp. Newton's excellent Dissertation upon the subject. I am aware that some great modern names have applied the prophecy of *the man of sin* to *French Infidelity*; but I have not yet seen any arguments which convince me of the propriety of such an application. In *every* particular, as Bp. Newton hath fully shewn, the prediction answers to *Popery* and *the Pope:* in *several* particulars it by no means answers either to *French Infidelity* or *the French Republic.* Hence I conclude, that Bp. Newton's interpretation is the true one *.

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* In one point, however, I certainly think his Lordship mistaken. He singularly confounds, as it appears from his citations, *the man of sin*, whom he rightly judges to be *the first little horn* mentioned by Daniel, both with *the second little horn*, and with *the king who magnified himself above every god.* Thus he makes

The period, assigned both by Daniel and St. John to the tyrannical reign of *the man of sin* or *the little horn of the Roman beast*, and the dominance of *the great western Apostasy*, is *three times and a half* or 1260 *years*. Here, therefore, we must define the proper mode of dating that period.

In prophecies, which are *strictly chronological*, the overt acts of communities, or the heads of communities, are necessarily alone considered in the fixing of dates; because it would be impossible for us to know how to date any particular period from the insulated and unauthorized acts of individuals. But in prophecies, which are *not strictly chronological*, the scope is much more wide, and much less definite; extending, not merely to communities and their heads, but to every individual whose actions the prophecies may describe. On these grounds there are two entirely different dates to *the Apostasy*. The *first* is its date, when considered as relating to *individuals*: the *second* is its date, when considered as relating to *that community over which the man of sin presides*. St. Paul

makes *the two little horns* and *the king* to be all *one and the same power*; herein being inconsistent even with his own scheme of interpretation, which had previously represented *the second little horn* as *the Roman Empire invading the East by way of Macedon*. Mr. Kett, agreeably to his favourite plan of double accomplishments of the same prophecy, fancies, that *the man of sin* is at once both *the Papal* and *the Infidel power*. (Compare Hist. the Interp. Vol. 2. p. 23, 24. with Vol. 1. p. 381.) I shall hereafter shew, that such a plan is altogether untenable.

describes

describes *the Apostasy* in its *first*, or *individual* character: Daniel and St. John specify its duration in its *second*, or *general* character. Now it is manifest, that the date of *the Apostasy*, when considered *individually*, is the very day and hour when any single Christian individual was first guilty of any one of those acts which characterize *the Apostasy*; and it is equally manifest, that this date never can be ascertained by *man*, but is known unto *God* alone. We can say, indeed, in general terms, that monkish celibacy, and a superstitious veneration of saints and angels, were creeping fast into the Church during the fourth, fifth, and sixth centuries; but we shall find it impossible to point out the precise year of their commencement. Such being the case, Daniel and St. John, in their chronological prophecies, consider *the Apostasy* only in its *public* and *authorized* capacity; and teach us to esteem *the* 1260 years, as being the period of *the public dominance of the Apostasy*, not of *its individual continuance*. Accordingly they both specify, with much exactness the era, from which those years are to be computed. Daniel directs us to date them from the time when *the saints were by some public act of the state delivered into the hand of the little horn:* and St. John, in a similar manner, teaches us to date them from the time when *the woman, the true Church*, fled into *the wilderness* from the face of *the serpent*: when *the mystic city of God* began to be trampled under foot

foot by a new race of Gentiles, or idolaters; when *the great Roman beast*, which had been slain by the preaching of the Gospel, revived in its bestial character, by setting up an idolatrous spiritual tyrant in the Church, or, as Daniel expresses it, by delivering *the saints* into the hand of such a tyrant; and when *the witnesses* began to prophesy in sackcloth. A date, which will answer to these concurring particulars, can certainly have no connection with the mere acquisition of a *temporal* principality by *the Pope*. It must evidently be the year, in which *the Bishop of Rome* was constituted *supreme head of the Church* with the proud title of *Bishop of Bishops:* for by such an act *the whole Church*, comprehending both good and bad, both *the saints* of the Most High and those who were tainted with the gentilism of *the Apostasy* considered *individually*, were formally given by the chief secular power, *the head of the Roman empire*, into the hand of the encroaching *little horn*. This year was *the year* 606, when the reigning Emperor Phocas, the representative of *the sixth head of the beast*, declared Pope Boniface to be *Universal Bishop:* and *the Roman church* hath ever since shewn itself to be *that little horn*, into whose hands *the saints* were then delivered, by styling itself, with equal absurdity and presumption, *the catholic* or *universal Church*. *The year* 606 then is the date of *the* 1260 *years*, and the era of what St. Paul terms *the revelation of the*

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man of sin. *The Apostasy*, in its *individual* capacity, was already in existence *previous* to such revelation; hence he represents it as commencing *before* it: but, as soon as *the man of sin* was openly revealed by having *the saints* delivered into his hand, then commenced *the* 1260 *years* of *the Apostasy* in its *public* and *dominant* capacity *.

Hitherto I have spoken only of *the western Apostasy of the Romish church*, predicted by St. Paul, and represented by Daniel under the symbol of *a little horn* springing up out of *the fourth* or *Roman beast*, which should exercise a tyrannical authority over *the saints* during the period of

* I with pleasure strengthen myself with the concurring opinion of Mr. Whitaker, relative to the proper mode of dating *the* 1260 *years*; and the more so, because my own sentiments on the subject were decidedly formed previous to my knowing what he had written respecting it. "When then were they (*the saints*) thus given into his (*the little horn's*) hand; and any authority, that may be called *universal*, granted to *the Pope?* "Was it not, when he was first acknowledged *Universal Bishop?* "Then did he become a monarch diverse from the first. Then were the souls of men, an article of merchandise in the mystic Babylon, given into his hand. And so well was this title deemed to merit the reproach of speaking great things, that Mr. Gibbon has made the following remark on Gregory. "*In his rival the Patriarch of Constantinople, he condemned the Antichristian title of Universal Bishop, which the successor of St. Peter was too haughty to concede, and too feeble to assume.* Yet, within a few years, in *the year* 606, did Boniface assume the title of *Universal Bishop*, in virtue of a grant from the tyrant Phocas." General and connected view of the Prophecies, p. 207, 208.

1260

1260 *years*; I must now notice *the contemporary eastern Apostasy of Mohammedism.*

In the Apocalypse, St. John describes the origin of this false religion at the beginning of *the first woe-trumpet*; the blast of which introduces, in *the self-same year* 606, the *universal episcopacy of the Roman prelate*, and the *commencement of Mohammedism*. From the description, which he gives us of *the rise of Mohammedism*, it appears, that we are to consider it in the light of *an apostasy* no less than *Popery*, though *an apostasy* doubtless of a very different nature. *A star which had fallen from heaven*, or *an apostate Christian minister*, is said to open *the bottomless pit*, and to let out *Apollyon* and his *figurative locusts*: and we shall find, in exact harmony with the prophecy, that *Mohammedism* is in reality *a sort of corrupted and apostate Christianity*. Like the divine religion of the Messiah, it claims to be a revelation from God at the hand of an inspired prophet, to call the world from the vanities of polytheism to the worship of the one true God, and to declare authoritatively a state of future rewards and punishments. Like the Gospel, it professes to build itself upon the Law of Moses; and allows the divine commission both of the Jewish legislator, and of Jesus Christ, the Son of God. But, borrowing the peculiar tenet of the *fallen star*, it pronounces the Saviour of the world to be a mere mortal, and makes void the whole of the Gospel; it contaminates, with licen-

centious impurity the doctrine of future retribution: it presumptuously thrusts the Messiah from his office: and, like its fellow apostasy *Popery*, it propagates and upholds itself by the sword. It appears, moreover, from a computation which will hereafter be made from the numbers of Daniel, that, like *Popery*, it is to reign precisely 1260 *years*; and consequently, since *both these apostasies* commenced in *the same year*, that they are both likewise to be overthrown in *the same year*. Of this period nearly *twelve centuries* have already elapsed: we are therefore fast approaching to *the time of the end*, and to the day of God's controversy with the nations. The duration then of *Mohammedism* being the very same as the duration of *Popery* *, and each being considered by the inspired writers as an *apostasy* or *deflection from pure Christianity*, we shall not wonder to find them both represented by the very same symbol of *a little horn*. Accordingly, as we shall hereafter see, Daniel describes *Popery*, or *the western Apostasy of the man of sin*, under the image of *a little horn* springing up among *the ten contemporary horns* of *the Roman beast*: while he predicts the tyranny of *Mahammedism*, or the *eastern Apostasy* founded upon the anti-trinitarian doctrines of *the fallen star*, under the kindred image of

* The reader will of course understand, that I mean *Popery properly so called*, or *the reign of the little horn after the saints had been given into his hand.*

 another

another little horn arising out of the ruins of *one of the four Greek horns of the Macedonian beast**.

These two great enemies of the Gospel continue during the whole space of *the* 1260 *years* comprehended under *the three woe-trumpets:* a *third enemy* is predicted as arising towards *the close* of those years, as continuing only *a short space of time*, and as perishing firmly leagued with *Popery* at *the very time of the end* or *the termination of the* 1260 *years*. St. John brings him upon the grand stage of the world with the blast of *the third woe-trumpet*, and foretells that his open developement should be immediately preceded by the fall of *a tenth part of the great Roman city*. The miseries, with which he should afflict mankind, he figuratively describes as *a harvest of God's wrath*

* Here again I shall strengthen myself with the concurrence of Mr. Whitaker; and I may here again observe, that my own opinion relative to *the little horn of the he-goat* was formed previous to my knowing what was Mr. Whitaker's opinion on the subject. "In *the seventh chapter* of Daniel there is evidently given "the prediction of *the man of sin*, or *the slavery of the Western* "*empire;* and in *the eighth* appears to be described *the rise and* "*progress of Mohammed and his followers*, or *the subjugation of the* "*Eastern*. I here use the language of hesitation, not from any "doubt, but from a sincere desire to avoid any just imputation "of arrogance in bringing forward an interpretation, in which "I am not patronized by any preceding writer. Let however "only the latter part of the vision of *the Ram and the Goat* be "seriously considered; and I think *the rise, the progress, and the* "*character, of Mohammed* will be fully manifest." Gen. View of the Proph. p. 91, 92.

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which should precede *the dreadful vintage of the time of the end;* and he sets forth more distinctly the nature of those miseries under the pouring out of *a certain number* of *the seven vials.* Daniel describes *the same power,* as *a king* or *state* rising up after the era of *the Reformation,* and marked by a lawless contempt for all religion. And St. Paul, St. Peter, and St. Jude, concur in describing with wonderful accuracy the principles which should be adopted by the adherents of *this power.* As for St. John, in addition to what he has said upon the subject in the Apocalypse, he teaches us, that the leading badge, whereby this monster whom he styles *Antichrist* might be known, should be *an open denial of the Father and the Son**.

At *the time of the end,* or *the termination of the* 1260 *years,* when *these three enemies* of the Messiah shall be overthrown together, *the restoration of the Jews* will commence; and, when God's great controversy with the nations is fully decided, then will begin the long-expected period of *millennian happiness.* This period, which is styled *the reign of Christ and his saints upon earth* or *the reign of the symbolical mountain,* will comprize the space either of 1000 *years* or of 360,000 *years,* according as the number predicted be composed of natural or prophetic years. Which of the two be intended by St. John, the event must determine.

These are the principal matters, of which the

* 1 John ii. 22.

pro-

prophecies relative to *the* 1260 *years* will be found to treat. Previous to my discussing them at large, I shall bring together in one point of view *the four predictions* of Daniel which relate to them, and afterwards briefly state the manner in which I conceive the Apocalypse ought to be arranged.

1. The first of these four predictions is *the dream of Nebuchadnezzar* with Daniel's interpretation of it.

" Thou, O king, sawest; and, behold, a great " image. This great image, whose brightness was " excellent, stood before thee; and the form " thereof was terrible. This image's head was of " fine gold, his breast and his arms of silver, his " belly and his thighs of brass, his legs of iron, " his feet part of iron and part of clay. Thou " sawest, till that a stone was cut out without " hands, which smote the image upon his feet that " were of iron and clay, and brake them to pieces. " Then was the iron, the clay, and the brass, the " silver and the gold, broken to pieces together, " and became like the chaff of the summer thresh- " ing floors; and the wind carried them away, " that no place was found for them: and the " stone, that smote the image, became a great " mountain, and filled the whole earth. This is " the dream, and we will tell the interpretation " thereof before the king—Thou art this head of " gold. But after thee shall arise another kingdom " inferior to thee, and another third kingdom of " brass, which shall rule over all the earth. And

" the

" the fourth kingdom shall be strong as iron: for-
" asmuch as iron breaketh in pieces and subdueth
" all things: and, as iron that breaketh, all these
" shall it break in pieces and bruise. And, whereas
" thou sawest the feet and toes, part of potter's
" clay, and part of iron; the kingdom shall be di-
" vided; but there shall be in it of the strength of
" the iron, forasmuch as thou sawest the iron
" mixed with miry clay. And, as the toes of the
" feet were part of iron and part of clay, so the
" kingdom shall be partly strong and partly
" broken. And, whereas thou sawest iron mixed
" with miry clay, they shall mingle themselves with
" the seed of men: but they shall not cleave one
" to another, even as iron is not mixed with clay.
" And in the days of these kings shall the God of
" heaven set up a kingdom, which shall never be
" destroyed: and the kingdom shall not be to
" other people; but it shall break in pieces and
" consume all these kingdoms, and it shall stand
" for ever*."

2. The second is Daniel's vision of *the four beasts*, and *the little horn of the fourth beast*.

" I saw in my vision by night; and, behold, the
" four winds of heaven strove upon the great sea.
" And four great beasts came up from the sea,
" diverse from one another. The first was like a
" lion, and had eagle's wings: I beheld till the
" wings thereof were plucked, and it was lifted up

* Dan. ii. 31.

" from the earth, and made stand upon the feet as
" a man; and a man's heart was given to it. And
" behold another beast, a second, like to a bear;
" and it raised up itself on one side, and it had
" three ribs in the mouth of it between the teeth
" of it: and they said thus unto it, Arise, devour
" much flesh. After this I beheld, and lo ano-
" ther, like a leopard, which had upon the back
" of it four wings of a fowl; the beast had also
" four heads; and dominion was given to it. Af-
" ter this I saw in the night visions, and behold a
" fourth beast, dreadful and terrible and strong
" exceedingly; and it had great iron teeth: it de-
" voured and brake in pieces, and stamped the re-
" sidue with the feet of it: and it was diverse
" from all the beasts that were before it; and it
" had ten horns. I considered the horns; and,
" behold, there came up among them another lit-
" tle horn, before whom three of the first horns
" were plucked up by the roots: and, behold, in
" this horn were eyes like the eyes of a man, and
" a mouth speaking great things. I beheld, till
" the thrones were cast down, and the Ancient of
" days did sit, whose garment was white as snow,
" and the hair of his head like the pure wool:
" his throne was like the fiery flame, and his wheels
" as burning fire. A fiery stream issued and came
" forth from before him: thousand thousands mi-
" nistered unto him, and ten thousand times ten
" thousand stood before him: the judgment was
" set, and the books were opened. I beheld then

" because

" because of the voice of the great words which
" the horn spake: I beheld even till the beast was
" slain, and his body destroyed, and given to the
" burning flame. As concerning the rest of the
" beasts, they had their dominion taken away: yet
" their lives were prolonged for a season and a
" time. I saw in the night visions; and, behold,
" one like the son of man came with the clouds of
" heaven, and came to the Ancient of days, and
" they brought him near before him. And there
" was given him dominion, and glory, and a king-
" dom, that all people, nations, and languages,
" should serve him: his dominion is an everlasting
" dominion, which shall not pass away, and his
" kingdom that which shall not be destroyed. I,
" Daniel, was grieved in my spirit in the midst of
" my body, and the visions of my head troubled
" me. I came near unto one of them that stood
" by, and asked him the truth of all this. So he
" told me, and made me know the interpretation
" of the things. These great beasts, which are
" four, are four kings, which shall arise out of the
" earth. But the saints of the Most High shall
" take the kingdom, and possess the kingdom for
" ever, even for ever and ever. Then I would
" know the truth of the fourth beast, which was
" diverse from all the others, exceeding dreadful,
" whose teeth were of iron, and his nails of brass;
" which devoured brake in pieces, and stamped
" the residue with his feet; and of the ten horns
" that were in his head; and of the other which

" came up, and before whom three fell; even of
" the horn that had eyes, and a mouth that spake
" very great things, whose look was more stout
" than his fellows. I beheld, and the same horn
" made war with the saints, and prevailed against
" them; until the Ancient of days came, and judg-
" ment was given to the saints of the Most High;
" and the time came that the saints possessed the
" kingdom. Thus he said, The fourth beast shall
" be the fourth kingdom upon earth, which shall
" be diverse from all kingdoms, and shall devour
" the whole earth, and shall tread it down, and
" break it in pieces. And the ten horns are ten
" kings that shall arise out of this kingdom: and
" another shall rise behind them*; and he shall be
" diverse from the first, and he shall subdue three
" kings. And he shall speak great words by the
" side of the Most High†, and shall wear out the
saints

* I have adopted this translation of the passage from Mr. Mede; who, instead of *after the kingdoms*, would render the original expression *behind them*, following therein the Greek version οπισω αυτων: and he takes the meaning to be, that *the ten horns* were not aware of the growing up of *the little horn*, till it overtopped them. (Works Vol. II. p. 953.) In reality *the little horn*, as we shall hereafter see, did not spring up posterior in point of time to *the other horns*, but gradually arose among them during the turbulent period in which *the Roman empire* was broken into *ten kingdoms* by the northern nations.

† This is the literal translation of the original passage: and its import I apprehend to be, not that *the little horn* should speak great words *against* the Most High, but that he should arrogantly place himself upon *an equality* with God; or, as St. Paul ex-
presses

" saints of the Most High, and think to change
" times and laws: and they shall be given into
" his hand until a time, and times, and the divid-
" ing of a time. But the judgment shall sit, and
" they shall take away his dominion, to consume
" and to destroy it unto the end. And the king-
" dom, and dominion, and the greatness of the
" kingdom under the whole heaven, shall be given
" to the people of the saints of the Most High,
" whose kingdom is an everlasting kingdom, and
" all dominions shall serve and obey him*."

3. The third is the vision of *the ram and the he-goat*, and *the little horn* which was to spring out of *one of the four horns of the he-goat*.

" I lifted up mine eyes, and saw; and, behold,
" there stood before the river a ram which had
" two horns: and the two horns were high; but
" one was higher than the other, and the higher
" came up last. I saw the ram pushing westward
" and northward, and southward; so that no beasts
" might stand before him, neither was there any
" that could deliver out of his hand; but he did
" according to his will and became great. And,
" as I was considering, behold, an he-goat came

presses it, that he should sit as God in the temple of God, shewing himself that he is God. Symmachus appears to me to come much nearer the real meaning of the expression than our present English version: " Ut interpretatus est Symmachus, *sermones quasi Deus loquetur.*" Hieron. Comment. Vol. III. p. 1103. cited by Bishop Newton.

* Dan. vii. 2.

" from

" from the west on the face of the whole earth, and
" touched not the ground: and the he-goat had a
" notable horn between his eyes. And he came to
" the ram that had two horns, which I had seen
" standing before the river, and ran unto him in
" the fury of his power. And I saw him come
" close unto the ram, and he was moved with cho-
" ler against him, and smote the ram, and brake
" his two horns: and there was no power in the
" ram to stand before him, but he cast him down
" to the ground, and stamped upon him; and
" there was none that could deliver the ram out of
" his hand. Therefore the he-goat waxed very
" great: and, when he was strong, the great horn
" was broken; and for it came up four notable
" ones toward the four winds of heaven. And out
" of one of them came forth a little horn, which
" waxed exceeding great toward the south, and
" toward the east, and toward the pleasant land.
" And it waxed great even against the host of hea-
" ven; and it cast down some of the host and of
" the stars to the ground, and stamped upon them.
" Yea, he magnified himself even against the
" Prince of the host; and by him the daily sacri-
" fice was taken away, and the place of his sanc-
" tuary was cast down. And the host was given
" over to him by reason of their transgression
" against the daily sacrifice; and it cast down the
" truth to the ground, and it practised, and pros-
" pered. Then I heard one saint speaking, and
" another saint said unto that certain saint which

" spake,

" spake, How long shall be this vision, (which " treats of) this daily sacrifice, and this transgres- " sion of desolation, to give both the sanctuary " and the host to be trodden under foot* ? And he " said unto me, Until two thousand and three hun- " dred days†; then shall the sanctuary be cleansed. " And it came to pass, when I, even I Daniel, had " seen the Vision, and sought for the meaning; " then, behold, there stood before me as the ap- " pearance of a man—And he said unto me, Un- " derstand, O son of man, for the Vision shall " reach even unto the time of the end—And he " said, Behold, I will make thee know what shall " be in the latter end of the indignation: for it " (the Vision) shall reach even to the appointed " time of the end. The ram, which thou sawest, " having two horns are the kings of (the united " empire of) Media and Persia. And the rough " goat is the King of Grecia. And the great horn,

* The literal translation of the original passage is, " How " long shall be this vision, this daily sacrifice, and this trans- " gression of desolation ?" The expression *this daily sacrifice* is evidently elliptical; because the daily sacrifice, so far from continuing, was to be taken away. Consequently the ellipse must be filled up either in the following manner, " How long shall be " this vision, (which treats of) this daily sacrifice ?" or else in the following, " How long shall be this vision, (which compre- " hends, among other matters, the taking away of) this daily " sacrifice ?" The sense in either case will be the same.

† The seventy read 2400 *days*, and certain copies mentioned by Jerome 2200 *days*. These varying numbers will be discussed hereafter.

" that is between his eyes, is the first king. Now, " that being broken, whereas four stood up in its " stead, four kingdoms shall stand up out of the " nation, but not in his power. And, at the end " of their kingdom*, when the transgressors are " come to the full, a king of fierce countenance, " and teaching† dark sentences, shall stand up. " And his power shall be mighty, but not by his " own power: and he shall destroy wonderfully, " and shall prosper, and practise, and shall destroy " the mighty and the people of the holy ones.

* The meaning of the expression is, not *during the latter period of their kingdom*, but *after the complete termination of their kingdom:* that is to say, *the king of fierce countenance* was to stand up, not *while they were yet reigning*, but *some time or other after they had ceased to reign*. That such is the proper import of the word אחרית, will sufficiently appear from the following texts. " Let " me die the death of the righteous; and let my *last end* be like " his." (Numb. xxiii. 10.) " A land, which the Lord thy " God careth for: the eyes of the Lord thy God are always " upon it, from the beginning of the year even unto *the end* of the " year." (Deut. xi. 12.) " And it shall come to pass in *the* " *last days*," or, if it be literally translated, " *the end* of days," (that is to say, the termination of the present order of things, and the commencement of the Millennium) " that the mountain " of the Lord's house shall be established in the top of the " mountains." (Isaiah ii. 2. See also Micah iv. 1.) In all these instances the word אחרית is used; and in all of them it manifestly signifies *the end of a thing*, as opposed to *its beginning*.

† The word, here used in the original, is in the Hiphil or causal form: whence it will not signify *understanding*, as it is rendered in our English translation, but *causing to understand*, or *teaching*.

" And

" And through his policy also he shall cause craft " to prosper in his hand; and he shall magnify " himself in his heart, and he shall destroy many in " negligent security*. He shall also stand up " against the prince of princes; but he shall be " broken without hand. And the Vision of the " evening and the morning, which was told, is true: " wherefore shut thou up the Vision; for it shall " be for many days†."

4. The fourth is contained in *the latter end of the eleventh Chapter*, and extends to *the conclusion of the Book.*

* I conceive the phrase to mean, " he shall destroy many " while in a state of negligent security, and little suspecting that " any attack would be made upon them from that quarter." (See Parkhurst's Heb. Lex. Vox. שלה). The seventy translate the passage " he shall destroy many by fraud," which conveys an idea nearly similar. There is a passage in the book of Judges, which is an excellent comment on these words of the prophet. " Then the five men departed, and came to Laish, and saw the " people that were therein, *how they dwelt careless*, after the man- " ner of the Zidonians, *quiet and secure*—And they came unto " Laish, unto a people that were *at quiet and secure:* and they " smote them with the edge of the sword, and burnt the city " with fire." (Judg. xviii. 7, 27.) The same idea occurs in the book of Proverbs: " Devise not evil against thy neighbour, " *seeing he dwelleth securely by thee.*" (Prov. iii. 29. See also Ezek. xxxviii. 11.) Tacitus uses a similar mode of expression. " In latere Chaucorum Cattorumque, Cherusci nimiam ac mar- " centem diu pacem illacessiti nutrierunt: idque jucundius " quam tutius fuit; quia inter impotentes ac validos *falso quies-* " *cas.*" Tac. de mor. Germ. C. 36.

† Dan. viii. 3.

" And

" And after him (Antiochus Epiphanes*) arms
" shall stand up, and they shall pollute the sanc-
" tuary of strength, and shall take away the daily
" sacrifice, and they shall place the abomination
" that maketh desolate. And such as do wickedly
" against the covenant he shall cause to dissemble
" with flatteries: but the people, that do know
" their God, shall be strong and do exploits. And
" they that understand among the people shall in-
" struct many: yet they shall fall by the sword
" and by flame, by captivity and by spoil, many
" days. Now, when they shall fall, they shall be
" holpen with a little help: but many shall cleave
" to them with flatteries. And some of them of
" understanding shall fall † in purifying them, and
" in purging them, and in making them white, even
" to the time of the end: because it is yet for a
" time appointed. And (after this second perse-
" cution of the men of understanding) a king shall
" do according to his will; and he shall exalt him-
" self, and magnify himself above every god, and
" shall speak marvellous things against the God of
" gods, and shall prosper till the indignation be ac-
" complished: for that, that is determined, shall
" be done. Neither shall he regard the God of
" his fathers, nor (him who is) the desire of wo-

* See Bp. Newton's Dissert. Vol. i. p. 377, 378, 379.

† That is *perish*. The word used here is the same as that which occurs immediately above, when *the men of understanding* are said to *fall* by the sword and by flame.

" men,

" men*, nor regard any god: for he shall magnify
" himself above them all. Yet, when he is esta-
" blished (in power), he shall honour tutelary gods
" together with a god †; even, together with a god
" whom his fathers knew not, he shall honour them
" with gold, and silver, and with precious stones, and
" desireable things: and he shall practise (‡ pros-

* Such, I am convinced, is the proper translation of the phrase חמדת נשים. It means, not *the desire of women by others*, or *the wish to have women*; but, on the contrary, *that which women themselves desired to have*. This point will be discussed at large hereafter.

† " Whereas the preposition ל in לאלה is usually neglected,
" I express the preposition ל, and construe *God* and *Mahuzzim*
" apart as two; viz. *To, or together with, God he shall honour*
" *Mahuzzim*. For the preposition ל is made of אל, and signifies
" the same with it, namely *an addition or adjoining of things*,
" *ad, juxta, apud, to, besides, together with*; as Lev. xviii. 18.
" *Thou shalt not take a wife to her sister*, אל אחתה, that is, *toge-*
" *ther with her sister*." (Mede's Works Vol. ii. p. 824.) Mr. Mede supposes *the foreign god* adored along with *the Mahuzzim* to be *Christ*; and thence renders the passage " together with
" *God* he shall honour Mahuzzim." *The foreign god* however, venerated by the king, certainly cannot be *Christ*, both because the prophet had just before declared, that *the king* should speak marvellous things against *the God of gods*; and because, as we shall hereafter see, he was specially to reject the worship of *Christ*, here represented as *the desire of women* or *wives*, as Haggai styles him *the Desire of all nations*. On these grounds, I render the passage " together with *a god* he shall honour Mahuzzim," rather than " together with *God* he shall honour Mahuzzim."

‡ " *Faciet*, id est, mirè succedet quicquid agit." (Calv. apud Pol. Syn. in loc.) " It cast down the truth to the ground, and
" it *practised* and prospered." (Dan. viii. 12.) The same word is used in the original in both these passages. See also Rev. xiii. 5, and Bishop Newton's remarks upon the word ποιησαι in his Dissertation upon that Chapter.

" perously)

" perously). Unto the upholders of his tutelary " gods*, together with the foreign god whom he " shall acknowledge, he shall multiply glory: and " he shall cause them to rule over many: and he " shall divide the land (among them, selling it) for " a price. And at the time of the end a king of " the South shall push at him: and a king of the " North shall come against him like a whirlwind, " with chariots, and with horsemen, and many " ships: yet he shall enter into the countries, and " shall overflow and pass over. He shall enter " also into the glorious land, and many countries " shall be overthrown: but these shall escape out " of his hand, even Edom, and Moab, and the " chief of the children of Ammon. He shall " stretch forth his hand also upon the countries: " and the land of Egypt shall not escape. But he " shall have power over the treasures of gold and " silver, and over all the precious things of Egypt: " and the Libyans and the Ethiopians shall be at " his steps. And tidings out of the East and out " of the North shall trouble him: therefore he

* " למבצרי מעוים, *custodibus Maozim*, ex בצר—Liquet ex " verbo המשילם, *dominos facict eos*, notari in vocabulo מבצרי *per-* " *sonas*, non *munitiones*." (Houbigant in loc. cited by Bishop Newton.) The Bishop himself considers the word to mean *defenders*, *supporters*, or *champions*: and these champions he supposes to be *the popish priests* and *monks*. Though I entirely differ from his Lordship in the interpretation of the prophecy, and though I am unable to discover in it any allusion to *Popery*, yet I think him perfectly right in his translation of the word in question.

" shall

" shall go forth with great fury to destroy, and to
" devote many to utter destruction under the pre-
" text of religion*. And he shall plant the taber-
" nacles of his palaces between the seas in the
" glorious holy mountain; yet he shall come to
" his end and none shall help him. And at that
" time shall Michael stand up, the great prince
" which standeth up for the children of thy peo-
" ple: and there shall be a time of trouble, such
" as never was since there was a nation even to
" that same time: and at that time thy people
" shall be delivered, every one that shall be found
" written in the book. And many of them that
" sleep in the dust of the earth shall awake; some
" to everlasting life, and some to shame and ever-
" lasting contempt. And they that understand†
" shall shine as the brightness of the firmament;
" and they that turn many to righteousness as the
" stars for ever and ever. But thou, Daniel, shut
" up the words, and seal the book, even to the
" time of the end: many then shall run to and
" fro, and knowledge shall be increased. Then I
" Daniel looked; and, behold, there stood other
" two, the one on this side of the bank of the
" river, and the other on that side of the bank of
" the river. And one said to the man clothed in
" linen, which was above the waters of the river,
" How long shall it be to the end of these won-
" ders? And I heard the man clothed in linen,

* Heb. החרים.

† The persons mentioned above Chap. xi. 33, 35.

" which was above the waters of the river; and he
" held up his right hand and his left hand unto
" heaven, and sware by him that liveth for ever,
" that it shall be for a time, and times, and a half;
" and, when he shall have accomplished to scatter
" the power of the holy people, all these things
" shall be finished. And I heard, but I understood
" not: then said I, O my Lord, what shall be the
" end of these things? And he said, Go thy way,
" Daniel; for the words are closed up and sealed
" till the time of the end. Many shall be purified,
" and made white, and tried; but the wicked shall
" do wickedly: and none of the wicked shall un-
" derstand; but the wise shall understand. And
" from the time that the daily sacrifice shall be
" taken away, and the abomination that maketh
" desolate set up, there shall be a thousand two
" hundred and ninety days. Blessed is he that
" waiteth, and cometh to the thousand three hun-
" dred and five and thirty days. But go thou thy
" way till the end be: for thou shalt rest, and
" stand in thy lot, at the end of the days*."

These four prophecies of Daniel, when the former part of the last of them is added to it, extend from *his own time* to *the time of the end*, or *the termination of the* 1260 *days*—In *the first of them* he gives only the *temporal* history of the world, bringing it down however to the *spiritual*

* Dan. xi. 31—45. xii. 1—13. The beginning of the last of the four prophecies I have omitted, as having no immediate connexion with my subject.

victories of *the stone*, and the triumphant reign of *the mountain*—In *the second*, he gives the same history of the world, under a different set of symbols; further introducing *a power*, not mentioned before, under the denomination of *a little horn*, into whose hand *the saints* of the Most High were to be delivered during the space of *a time and times and the dividing of a time*, or *three prophetic years and a half*—In *the third*, he gives only a partial history of the world; totally omitting *the first* and *the fourth great beasts* or *pagan empires*, and describing *another wicked power*, under the kindred symbol of *a second little horn*, which was to come forth out of the dominions of *the Macedonian he-goat*, but at the last end, or after the termination, of his kingdom. He moreover instructs us, that the whole length of the vision, including the exploits of *the second little horn*, should be 2300 *days*; or, according to the reading of the Seventy, 2400 *days*; or, according to another reading mentioned by Jerome, 2200 *days*—In *the fourth prophecy*, after detailing the fortunes of the Persian and Greek empires, after noticing the Roman conquests in the East, and after predicting the destruction of Jerusalem, the persecutions of the primitive Christians, the conversion of the Empire under Constantine, the declension of real piety, and the second persecutions of the reformers under Popery: after he has foretold all these particulars in regular chronological succession, he introduces towards the close of this

his last prophecy *a third power*, under the title of *a king* or *kingdom*, describing it in such a manner as to lead us to conclude that it is *the Antichrist* predicted by St. John. While the tyranny of this monster is at the height, but at some indefinite period after its developement *, he teaches us, that the great work of *the restoration of the Jews* shall commence. He adds, that to the end of these wonders it shall be *three prophetic years and a half*, or 1260 *prophetic days*; and that the whole shall not be finished, till God has ceased to scatter his ancient people, or, in other words, till he has begun to restore them. He next informs us, that from the taking away of *the daily sacrifice*, and the setting up of *the abomination of desolation*, there shall be 1290 *days*, which is exactly 30 *days* more than the former number; but he does not tell us what particular event will take place at that era. And he lastly pronounces a blessing upon him, who should wait and come to *a third number*, or 1335 *days*; which is 75 *days* longer than *the first number*, and 45 *days* longer than *the second number*.

With *the latter part of these four prophecies* of Daniel, *the Revelation* of St. John is immediately

* The wars of *the power* here predicted, which terminate in his destruction, Daniel places at *the time of the end*; consequently *the rise of the power* must be expected before *the time of the end*, though after *the Reformation*. Compare Dan. xi. 35, 36 with Ver. 40.

connected,

connected, being in fact only a more minute and comprehensive prediction of the same events. As Sir Isaac Newton justly observes, it " is written in " the same style and language with the prophecies " of Daniel, and hath the same relation to them " which they have to one another, so that all of " them together make but one complete pro- " phecy *."

The Apocalypse contains a history of *the Christian Church militant* from the days of St. John to the very end of time. This history, or at least that part of it which relates to the period of 1260 *days*, is hieroglyphically detailed as *a war between the Lamb and the Dragon*, or *between Christ and Satan:* and upon examination it will be found, that there is the most exact antithetical correspondence between their respective kingdoms and followers. *The Lamb* hath his *throne* in the midst of *heaven: the Dragon* hath his *seat* upon *the earth.* Before the throne of *the Lamb* there is *a sea* of crystal, solid, durable, unfluctuating, transparent: in the dominions of *the Dragon* there is also *a sea*; but, like the natural ocean, it is for ever turbid and restless, agitated by every wind, and exhibiting a surface perpetually varying. Upon *the sea of glass*, those, that have gotten the victory over *the Dragon* and his agent *the Beast*, stand eternally secure, having the harps of God in their hands, and singing the song of Moses and the

* Observations on the Apocalypse Chap. ii. P. 254.

Lamb: out of *the other sea* rises *the Beast with seven heads and ten horns*, having a mouth that speaketh great things, and having upon his heads names of blasphemy. The seat of *the Lamb* is *the holy city*, or *the spiritual Jerusalem*: the stronghold of *the Dragon* and *the Beast* is *another city*, termed *the great city*, or *the mystic Babylon*. *The Lamb* hath *two witnesses*, his ministers, who prophesy in sackcloth 1260 *days*: *the Dragon* hath also his minister, *the false prophet*, at whose instigation a new race of gentiles, composing the empire of *the ten-horned Beast*, tread *the holy city* underfoot 42 *months*; which is the same space of time as 1260 *days*, or, as it is elsewhere expressed, *three times and a half*. Lastly, in the service of *the Lamb*, and in the midst of heaven, is *a woman* clothed with the sun, having the moon under her feet, and upon her head a crown of twelve stars; who is the mother of a man-child, destined to rule all nations with a rod of iron: while, in the service of *the Dragon*, and proudly seated upon *the Beast*, is *another woman*, arrayed in purple and scarlet, and decked with gold and precious stones, and pearls; who is the mother of harlots and abominations of the earth.

Such are the two kingdoms of *Christ* and *Belial*, which are ever in direct opposition to each other: and the Apocalypse, after exhibiting a prophetic view of their long-continued warfare, terminates triumphantly with the total overthrow of the Dragon

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and his adherents, the millennian reign of Christ upon earth, and the second resurrection.

The book of the Revelation is divided into *three grand successive periods;* the *seven seals*, the *seven trumpets*, and the *seven vials*. Of these *the seventh seal* comprehends *all the seven trumpets*; and *the seventh trumpet*, all *the seven vials*. This is manifest from the following consideration. *The seventh trumpet* is styled *the last of the three great woes*, and *all the seven vials* are jointly styled *the last plagues*. There cannot however be *two last periods*. Consequently *the last woe* must necessarily synchronize with *the last plagues*. But, if *the last woe* synchronize with *the last plagues*, it must of course comprehend them as *so many parts* of *one grand whole*. On these grounds I cannot think with Mr. Mede, that *the seven vials*, or at least *six out of the seven*, belong to *the sixth trumpet* *. Such an arrangement, by making *the six first vials* precede *the third woe*, certainly contradicts the express declaration of the prophet that *the vials* are *the last plagues:* for *those six vials* cannot be esteemed *the last plagues*, if they be succeeded by *the third woe*. It moreover breaks the regularity and concinnity of the whole prophecy: for, since the Apocalypse is divided into *the three periods* of *the seals*, *the trumpets*, and *the vials;* and since *all the seven trumpets* are comprehended under *the seventh seal*; it seems

* See Med. Oper. Vol. ii. P. 530.

much more natural to place *all the seven vials*, in a similar manner, under *the seventh trumpet*, than to assign *six of them* to *the sixth trumpet*, and *the seventh* to *the seventh trumpet*. In short, Bp. Newton's arrangement, which I have here followed, appears to me, in every point of view, far preferable to that of Mr. Mede.

Under *the six first seals*, and *the four first trumpets of the seventh seal*, the history of *the Roman empire*, before and after the days of Constantine to the beginning of *the seventh century*, is chronologically and circumstantially related. But, at the beginning of *this century*, a new era commences: and the prophet henceforth describes a series of troubles and persecutions, which *the true Church* was to undergo during the space of 1260 *prophetic days*, or 1260 *natural years*. The events of that space of time are comprehended under *the three last trumpets*, which are usually denominated *the three woe-trumpets*; and *the third* of *these woe-trumpets* contains, as I have just observed, within its own particular period *the seven vials*; which are declared to be *the seven last plagues*, as being a history of *the third and last woe*. This period of 1260 *days*, so frequently mentioned both by Daniel and St. John, is equivalent to the duration of *the great Apostasy* in its dominant state, or the reign of *the two little horns* in the East and in the West: for *these two apostate horns*, as we shall hereafter see, commenced their tyrannical career together in the very same year; and

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will continue jointly to depress the Gospel of Christ, till (what Daniel styles) *the time of the end*. Towards the close of *the* 1260 *days*, and after the era of *the Reformation*, it is predicted, that *the king* who magnified himself above every god, or *the long-expected Antichrist*, will be revealed in all his horrors: *that great Antichrist*, whose special badge, as we are informed by St. John, should be *an open denial both of the Father and of the Son*, an unreserved profession of Atheism and Infidelity.

Of *the three woe-trumpets* then, which exactly synchronize with *the* 1260 *days*, *the first* comprehends *the space from the commencement of the dominance of the Apostasy to its attaining the zenith of its power*: the *second* extends from *the era, when it attained the zenith of its power, to the complete developement of Antichrist or the Infidel king*: and the *third* predicts *the outrageous and bloody domination of that impious monster, his subsequent union with the false prophet or the western apostate little horn, his complete destruction at the time of the end, and the final subversion of the whole Apostasy in both its branches* *,

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* Dr. Hammond and Mr. Burton strangely apply *the three woes* to *the death of our Lord, the sacking of Jerusalem by Titus*, and *its final destruction by Adrian*. This notion is so utterly irreconcileable with the whole chronology of the Apocalypse, particularly that part of it which relates to *the* 1260 *days*; and it is moreover so perfectly incongruous with the prophetic description

The *Apostasy* of *the two little horns* being of a *two-fold* nature, it was necessary that the prophet should give a *double* though *synchronical* account of it: hence, at the commencement of the *first woe-trumpet*, the Apocalypse branches out into two distinct concurrent lines of prophecy. In *the ninth chapter* of the Revelation, the history of *the two first periods* of *the eastern branch of the Apostasy* is detailed, under *the two first* of *the three woe-trumpets*, separately from *the correspond-*

tion of *the three woes*, that I cannot refrain from expressing my wonder that it should ever have been seriously adopted. What resemblance can be discovered between the prophecy contained in Rev. ix. 1—12, which treats of *the first woe*, and *the death of Christ* with its immediate consequences, I cannot imagine: and I am as little able to discover any similarity between *the second woe*, described in Rev. ix. 13—21, and *the sacking of Jerusalem by Titus*. As for *the third woe*, which brings us through its *seven vials* to the end of the present order of things, how can it have any connection with *the destruction of Jerusalem by Adrian* which happened many centuries ago? When Mr. Burton asserted, that *two of the woes* were past in St. John's time because we read "The second woe is past, behold the third woe cometh quickly;" (Rev. xi. 14.) he surely must have overlooked the denunciation of the angel, "Woe, woe, woe, to the inhabiters of the earth "by reason of the other voices of the trumpets of the three "angels, *which are yet to sound.*" (Rev. viii. 13.) In fact Mr. Burton ought to have known, that St. John describes an event as past, when he has advanced beyond it in the chronological order of his prophecy. He does not mean to intimate by the expression, that the event had literally taken place in his own days, but that he was about to announce another event which should succeed in point of time the event last predicted. Hammond's Paraphrase on the New Test. Fol. 906.—Burton's Essay on the numbers of Daniel and St. John, P. 104—107.

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ing periods of *the western branch:* and afterwards *the whole contemporaneous history of the western branch*, under *all the three woe-trumpets*, is likewise separately detailed, in order to prevent confusion, in what St. John terms *a little book* or *codicil* to *the larger general book of the whole Apocalypse*. This *little book* contains *the eleventh, twelfth, thirteenth,* and *fourteenth, chapters* of the Revelation: and, in point of chronology, all these chapters run *parallel* to each other, relating severally, though with some variety of circumstances, to *the same period* and *the same events*; so as to form jointly a complete history of *the western Apostasy*, and of all the principal actors in it. That the chapters of *the little book* run parallel, and not successive, to each other, is manifest from the express declaration of *the three first* of them. All these represent themselves as describing one and the same period, namely that of *the* 1260 *years:* consequently, if they describe the same period, they must necessarily run parallel to each other*. *The last chapter* of *the little book* does

* It may not be improper to observe, that *the third chapter of the little book*, which answers to *the thirteenth chapter* of *the Revelation*, ought to have been divided into *two chapters*, the division taking place at *the eleventh verse*. *The second apocalyptic beast* is contemporary, during the whole period of his existence, with *the first:* consequently the latter part of *the thirteenth chapter*, commencing with *the eleventh verse*, runs parallel with the former part of the same chapter. Such being the case, the contents of *the little book* would be more clearly arranged, if this chapter were broken into two.

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not indeed specifically make any such declaration respecting itself; but its contents, as we shall hereafter see, afford a sufficient degree of internal evidence to prove that it likewise relates to the period of 1260 *years*, and therefore that it runs parallel to its three predecessors.

1. The *first* of the four chapters describes the desolate prophesying of *the witnesses*, and the treading under foot of *the holy city* by a new race of gentiles differing from their heathen predecessors only in name, during the space of 1260 *days*: predicting, in its 13*th verse*, the primary and only partial manifestation of *Antichrist*, when it is declared that *the second woe* is past; and announcing, in its 15*th verse*, the sounding of *the seventh trumpet* or *the third woe*, at the first blast of which he is fully revealed.

2. The *second* shews us, who was *the prime mover* of the persecution carried on against *the symbolical woman*, or *the true Church*, during the appointed period of *the* 1260 *days*.

3. The *third* reveals to us the political character and history of *the seven-headed and ten-horned beast*, who was to wage war with *the saints* for the space of 42 *months* or 1260 *days*; and describes likewise the form and actions of his instigator and associate *the two-horned beast*, who is elsewhere styled *the false prophet**. These *two beasts*, acting in concert together, tread *the holy city* under

* Rev. xix. 20.

foot

foot 42 *months*; and persecute *the mystic woman* and *her offspring*, or *the two witnesses* of Christ who are his *true prophets*, during the same period of 1260 *days*.

4. The *fourth* describes the internal state of *the true Church* throughout the prevalence of *the western Apostasy*; predicts *the Reformation*; and divides some of the most prominent events of *the seventh trumpet*, which are detailed hereafter in *the larger book* under *the seven vials*, into *two grand classes*, *the harvest* and *the vintage* of God's wrath, separated from each other by an indefinite period of time, teaching moreover that *the wine-press* shall be trodden in a certain country the space of which extends 1600 furlongs.

It seems, as if St. John, when he received *the little book* from the hand of the angel, imagined that it would contain the full and exclusive history of *the third* and *last woe-trumpet*: and such a supposition was not unnatural, for he had already heard *the two first woe-trumpets* sound, before the angel gave him *the book*. We must observe however, that, although *the second woe-trumpet* had begun to sound, the prophet had not as yet received any intimation that *the second woe* was past. The angel therefore, to prevent the possibility of any such mistake, solemnly swears by the Almighty, that "the time (of *the last woe*) shall not be yet, "but in the days of the voice of the seventh "angel," or *the last* of *the three angels* who bore *the three woe-trumpets*, "when he shall begin to sound,

" sound, and when the mystery of God shall be " about finishing *." Hence, when St. John was eagerly proceeding to write the history of *the seven thunders*, which are apparently the same as *the seven vials* comprehended under *the last woe-trumpet* †, he heard a voice from heaven arresting his progress and commanding him to " seal up " those things, which the seven thunders uttered,

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* Rev. x. 6, 7. Such I conceive to be the proper translation of the passage. The angel does not swear, that *time shall be no longer*, but that *the time*, namely of *the third woe, shall not be yet*. (See Bp. Newton's Dissert. on this chapter.) So again the aorist τελεσθη ought not here to be translated *should be finished*, but *should be about finishing* or *should draw near to its completion*. It is a mode of expression exactly analogous to that used by the prophet in Rev. xi. 7; where the active subjunctive aorist τελεσωσι ought, in a similar manner, to be translated, as Mr. Mede justly observes, *they shall be about finishing*, not *they shall have finished*.

† Mr. Whitaker thinks, that *the seven thunders* are *the seven crusades* undertaken for the purpose of delivering Palestine from the hands of the Infidels; and that St. John was forbidden to write them, because *the restoration of the Jews* was not to take place till *the seventh angel* had sounded. (Comment on Rev. P. 176 et infra.) In this he follows Vitringa. But, since it is expressly declared, that the time of *the seven thunders* should should not be yet, but in the days of the voice of *the seventh angel*; and since the blast of *the seventh trumpet* produces the effusion of *the seven vials*: it appears to me much more probable, that *the seven thunders* are in effect the same as *the seven vials*. Both Mr. Mede and Bp. Newton censure those, who attempt to explain *the seven thunders*, on the ground that the angel charged St. John to seal them up and to write them not. This censure I cannot but think a little unreasonable: for *the sealing*

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and to write them not*. The reason of this is evident: they were not yet to come to pass, for the prophet had still to detail the events contained under *the two first woe-trumpets*, so far as they respected *the western branch of the Apostasy*, the peculiar history of which the angel was now presenting him with in *the little book*. He had still to "prophesy *again* before many peoples, and nations, and tongues, and kings†; *the beast*, when he commenced his new term of existence during *the 42 months*, being no longer as throughout his ancient term of existence ‡ *one great undivided power*, but having now, under the prophecy of *the little book*, put forth *ten different horns*, each bearing a separate and independent crown §. He had still therefore to prophesy *again*; or a second time to go over the same period in the West, that he had already gone over in the East. Hence,

up of the thunders, and *the writing them not*, does not mean, that they were *never* to be understood; but simply, that the events, predicted under them, were not *then* to be written, but were to be reserved for a *future* part of the Apocalypse, namely that which treats of *the seventh trumpet*. Hence the angel asserts, that their time shall not be *yet*, but in the days of the voice of *the seventh angel*. When he began to sound, *then* they should begin to be understood; *till then* they should be sealed up. See Dan. xii. 9.

* Rev. x. 4.

‡ —"the beast, that was, and is not, and yet is." (Rev. xvii. 8.) More will be said upon *this revival of the beast* hereafter.

† Rev. x. 11. § Rev. xiii. 1.

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although the contents of *the little book* extend to the very termination of *the* 1260 *days*, as St. John repeatedly declares, yet they *peculiarly* detail the effects of *the two first woe-trumpets*. The sounding of *the third woe-trumpet* accordingly, which brings us down to the very end of those days, is simply *mentioned* in *the little book; and* an intimation is briefly given, that toward the close of *the* 1260 *days* the *harvest* and *the vintage* of God's wrath should be gathered in: for the particular account of the calamities, which *the concluding trumpet* was about to produce, is reserved for the pouring out of *the seven vials*, and for the subsequent chapters more largely explanatory of the effects of *the last vial*.

Having finished the contents of *the little* book, which relates the history of *the western branch of the Apostasy* chiefly under *the two first woe-trumpets* though without excluding *the third woe-trumpet*, the prophet returns to *the larger book* which contains the general history of *the Church*, in order that he may fully detail the consequences of the sounding of *the last woe-trumpet*. This concluding *trumpet* affects both the East and the West: and it conducts us, through the two grand epochs of *the harvest* and *the vintage*, and through the different stages of its *seven Vials*, to the very *time of the end*, to the destruction of *the two-fold Apostasy*, to the complete overthrow of *Antichrist*. Hence we find, that, from the great variety of important matter which it contains, a very considera-

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bic portion of the Apocalypse is exclusively devoted to it. This portion includes *the fifteenth, the sixteenth, the seventeenth, the eighteenth,* and *the nineteenth, chapters;* all of which constitute jointly one continued prophecy of the events comprehended under *the third woe-trumpet*—The *fifteenth* chapter is a kind of *introductory preface* to the pouring out of *the Vials,* in order that this final display of God's wrath against his impenitent and irreclaimable enemies may be described with the greater majesty—The *sixteenth* chapter contains a summary and distinct account of the miseries, brought upon mankind by the atheistical principles of *Antichrist,* during the period of *the figurative harvest;* of the events which will intervene between *the harvest* and *the vintage;* and of *the earthquake,* during the period of *the vintage,* by which *the great city* will be divided into three parts, when "Babylon will come in remembrance "before God to give unto her the cup of the wine "of the fierceness of his wrath." These various events are represented as taking place in consequence of the successive pouring out of *seven Vials:* the *three former* of which synchronize, I apprehend, with *the harvest* of God's wrath; and *the last,* with *the vintage;* while *the remaining three* are poured out between the two grand periods of *the harvest* and *the vintage,* and relate to certain intermediate events—The *three following* chapters, namely *the seventeenth, the eighteenth,* and *the nineteenth,* give a full and explicit account of

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the vintage, which synchronizes, as I have just observed, with *the last Vial*. The events of *the vintage* are *the division of the great city into three parts*, mentioned in *the sixteenth chapter* immediately upon the pouring out of *the last Vial; the subversion of the mystic Babylon;* and *the total overthrow of the confederacy of the beast, the false prophet, and the kings of the Roman or Papal earth, in the battle of Armageddon.* The *confederacy* itself will *unconsciously* be effected by the secret diabolical influence of three unclean spirits; but it will *physically* be facilitated by the military despotism exercised under *the fourth Vial*, by the subversion of *the Ottoman empire* under *the sixth Vial*, and by *the political earthquake* at the beginning of the effusion of *the seventh Vial*, which divides *the great city*, or *the Latin empire*, into three sovereignties.

All the events of *the vintage* or *the last Vial* will happen at *the time of the end*, or at *the termination of the* 1260 *years*. *Antichrist* himself will then perish, united as at present, contrary to every expectation at his original developement, with *the false Romish prophet:* for, according to the sure word of Scripture, one fate awaits them both in *the reign between two seas near the glorious holy mountain*, in *the country which extends* 1600 *furlongs*, in *the valley of Megiddo**. Then will the

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* That is to say, between *the Mediterranean sea* and *the Dead sea*, in *the land of Palestine*, the length of which country extends 1600

fulness of the Gentiles be come in: then will *the wine press* of God's wrath begin to be trodden in the valley of concision*: then will the great controversy of Jehovah with the nations commence.

In the midst of this dreadful confusion, the Almighty, as it appears both from Daniel, from Joel, and from Zechariah, will begin to bring back his ancient people *the Jews* to their own land†: and, when that is accomplished *the first resurrection* will take place, and *the Millennium* will commence. Whether *the first resurrection* however,

1600 Jewish Risin or Stadia. The subject will be discussed at large hereafter. Mr. Mede very justly remarks, that *the treading of the wine press at the period of the symbolical vintage* is the same as *the great battle of Armageddon under the last Vial;* and for this plain reason: *the beast, the false prophet,* and *their confederates,* cannot experience *two* final overthrows. *The vintage* however, predicted in *the little book,* is represented as being *the last event* which takes place in *that book:* but *the little book* extends through *the whole* 1260 *years:* therefore *the vintage* must be *the last event* which takes place in the course of *the* 1260 *years.* But, if it be *that last event,* it must necessarily be the same as *the battle of Armageddon;* which is *the last event* of *the last Vial,* and consequently *the last event* of *the* 1260 *years* likewise. See Mede's Works Vol. ii. p. 649.

* Joel iii. 14.

† Dan. xii. 1, 2. Joel ii. iii. Zechar. xii. xiv.—*The preparation for the return of the Jews* seems to be hinted at in Rev. xvi. 12. under the name of *the kings of the East.* "I would not, "brethren," says St. Paul, that ye should be ignorant of this "mystery, lest ye should be wise in your own conceits; that "blindness in part is happened to Israel, until the fulness of the "Gentiles be come in. And so all Israel shall be saved." Rom. xi. 25, 26.

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and *the reign of Christ with his saints upon earth*, are to be understood in a literal or in a spiritual sense, time alone can determine*. Such "secret "things," as unaccomplished prophecies, "belong "unto the Lord our God;" and it is a vain waste of time to weary ourselves with conjectures respecting *the precise mode* of their accomplishment. Upon these points when we go beyond what is written, we exceed our commission: and it has almost invariably been found, that the commentator, who attempted to shew *how* a prophecy was about to be fulfilled, was by the event convicted of error. We may safely and positively declare what *will* come to pass, and we may even say *how* it will come to pass, so long as we resolutely confine ourselves to *the explicit declarations of Scripture:* but to point out *the manner* in which an event will be accomplished, *any further than the word of God hath revealed the manner of it*, is to pry too curiously into what he hath purposely concealed, and to aim at becoming *prophets* instead of contenting ourselves with being humble and fallible *expositors* of prophecy. What *the Bible* hath declared, that *we*

* Archbishop Tillotson is inclined to understand them in a spiritual sense. "Though I see no sufficient grounds from "Scripture to believe the personal reign of Christ upon earth "for a thousand years: yet it seems to be not improbable, that "some time before the end of the world, the glorious kingdom "of Christ, I mean the prevalency of the pure Christian religion, "should be of as long a continuance, as the reign of Mohammed "and Antichrist have been, both of which have now lasted "about a thousand years." Serm. Vol. x. p. 177.

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may without hesitation declare: beyond this, all is mere vague conjecture. It was very wisely remarked by Sir Isaac Newton, that "the folly of "interpreters has been to foretell times and things "by the Apocalypse, as if God designed to make "them prophets. By this rashness they have not "only exposed themselves, but brought the pro-"phecy also into contempt. The design of God "was much otherwise. He gave this and the pro-"phecies of the Old Testament, not to gratify "men's curiosities by enabling them to foreknow "things, but that after they were fulfilled they "might be interpreted by the event, and his own "Providence, not the interpreter's, be then mani-"fested thereby to the world. For the event of "things, predicted many ages before, will then be "a convincing argument, that the world is go-"verned by Providence." May I add, without the imputation of vanity, in the words of the same great and good man? "Amongst the interpreters of the "last age there is scarce one of note who hath not "made some discovery worth knowing: and thence "I seem to gather, that God is about opening "these mysteries. The success of others put me "upon considering it; and, if I have done any "thing which may be useful to following writers, I "have my design*."

At the close of *the Millennium*, Satan will again be let loose to deceive the nations; when *the last*

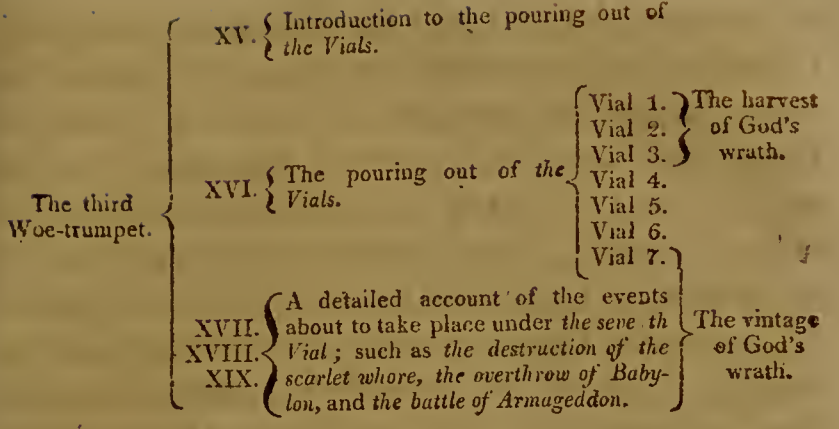
* Observ. on the Apocalypse, p. 251, 252, 253.

confederacy against *the Church*, which this world shall ever behold, will be formed by certain enemies of the Messiah whom both St. John and Ezekiel concur in denominating *Gog and Magog**. Upon this occasion, God will specially interfere in behalf of his people. While the enemies of *the saints* are encompassing the camp and the beloved city, fire will come down from heaven and devour them. Their great instigator *the devil* will then be finally cast into the lake of fire and brimstone, to which *the beast* and *the false prophet* had already been consigned at the commencement of *the thousand years*: and *the second*, or *general*, *resurrection* will take place. The Apocalypse triumphantly concludes with a figurative description of the happiness of the pious.

The following scheme will shew, at one point of view, the manner in which I arrange that part of the Apocalypse, which treats of *the* 1260 *days*, under the three successive periods of *the woe-trumpets*.

	Rev.		
The two first Woe-trumpets.	IX.	History of *the Eastern Apostasy*, under *the two first woe-trumpets*.	
	X.	Introduction to *the little book*.	
	XI.	Contemporary history of *the Western Apostasy* under *the two first woe-trumpets*, and to the end of *the third*: the particular events of *the third* however are reserved for the subject of the following prophecy.	The little book.
	XII.		
	XIII.		
	XIV.		

* Rev. xx. 8. Ezek. xxxviii. xxxix.



If we compare *the four preceding prophecies* of Daniel with *the Revelation* of St. John, the point of their chronological coincidence will of course be that age of *the Roman Empire* in which St. John flourished; or the period, as the Apostle himself tells us, when *the fourth great beast* was existing under his *sixth head**. Hence *the feet of the image branching out into ten toes, the fourth beast with ten horns*, and *the apocalyptic beast with seven heads and ten horns*, must all be designed to symbolize *the same power*. It is equally evident, that *the three years and a half* of Daniel are *the three years and a half, the 42 months*, or *the 1260 days* of St. John. Since then *the feet of the image, the ten-horned beast*, and *the seven-headed and ten-horned beast*, are *one and the same power*: the *victory atchieved by the stone over the feet of the image* must be equivalent to the *victory of the Lamb over the beast, the false prophet, and the*

* Rev. xvii. 10.

*confederated kings** ; and the *triumphant reign of the mountain*, to the *duration of the Millennium*†. In a similar manner, the *judgment of Daniel's fourth beast by the Ancient of days* must be the same as the *victories of the stone and the Lamb*‡ ; while *the beasts, whose dominion was taken away, and whose lives were prolonged* during the reign of *the mountain*, (for there was no other reign during which they *could* be prolonged§, inasmuch as the first judgment was already past,) must be identified with *the Gog and Magog* mentioned by St. John, as existing during the period of *the Millennium*, and as making a final effort against *the Church* towards the close of it‖. Lastly, the *second judgment*, predicted by Daniel as taking place after the season to which the lives of *the three first beasts* had been prolonged, must be the *second judgment*, foretold by St. John as about to commence at the expiration of *the Millennium*¶.

* Dan. ii. 34.—Rev. xix. 17—21. † Dan. ii. 35.—Rev. xx. 6. ‡ Dan. vii. 9, 10, 11.—Dan. ii. 34.—Rev. xix. 17—21.

§ This prolongation "the Rabbins take for some season and "time after *the fourth beast* was destroyed; and R. Solomon, at "the time of the war of *Gog and Magog*, which they look for "soon after their restitution, upon the destruction of *the fourth "beast*." (Mede's Works Vol. ii. p. 955.) They appear to me to be perfectly right in their *general* idea respecting this passage: but the war of *Gog and Magog*, the precise epoch of which is not defined by Ezekiel, will not take place, as we are taught by St. John, till 1000 *years* either natural or prophetic after *the restoration of the Jews*.

‖ Dan. vii. 12. Rev. xx. 7, 8, 9.

¶ Dan. vii. 13. Rev. xx. 11,

These coincidences are sufficiently obvious, but to ascertain the others is attended with a greater degree of difficulty; more especially since such a variety of opinions has been entertained by those, who have written upon the subject. As far as I am able to judge; and I shall attempt to prove in the sequel what I am now about to advance, *the two little horns* and *the atheistical king*, mentioned by Daniel, are *three distinct powers*. The *first of the little horns*, into whose hand *the saints* were to be given during the space of *three times and a half*, is the same as *the second beast*, or *the false prophet*, of the Apocalypse, who was to instigate *the ten-horned beast* to make war upon *the saints* during the synchronical period of 42 *months**. The *second of the little horns*, which, as we shall hereafter see, was to exist in the East during the same space of 1260 *days*, and to the end of 2300, 2400, or 2200, *days*, computing this larger period (which comprehends the smaller period of 1260 *days)* from the beginning of the vision respecting *the ram and the he-goat:* this *second little horn* is *the spiritual dominion of the Apocalyptic Abaddon*, the angel of the bottomless pit and the king of the locusts, which is prolonged, though under a different name, during the reign of *the Euphratèan horsemen*†. And *the impious king*, whose characteristic mark is, that he should not regard any god‡, is *the great Antichrist* predicted by St. John: who, in a

* Dan. vii. 8, 25. Rev. xiii. 5, 11. † Dan. viii. 9, 13, 14. Rev. ix. ‡ Dan. xi. 36.

similar

similar manner, was to deny both the Father and the Son*; whose primary and only partial developement was to take place at the end of *the second woe*†, who was to be fully revealed at the blast of *the third woe*‡; who was to pour like an overwhelming flood upon *the symbolical woman* during the latter part of her sojourn in *the wilderness*§; who was to be the instrument of God's vengeance during the period of *the figurative harvest*‖; who was to perish between *the two seas*, united with *the false prophet*, at the time of *the vintage*¶; and whose exploits are more largely and particularly detailed under *the seven Vials***.

* 1 John ii. 22. † Rev. xi. 13. ‡ Rev. xi. 15. § Rev. xii. 15. ‖ Rev. xiv. 14, 15, 16. ¶ Dan. xi. 45. Rev. xix. 11—21. Rev. xiv. 17—20. ** Rev. xvi.

CHAP. II.

On the Symbolical Language of Prophecy.

THE illustrious Sir Isaac Newton has well observed, that "for understanding *the prophecies*, we "are, in the first place, to acquaint ourselves with "*the figurative language of the prophets**." He has accordingly given us a catalogue of *symbols* with *their several interpretations*, of which I shall occasionally avail myself in the course of the following disquisition; the main object of which is to point out and insist upon *the exact precision of the prophetic language.*

The predictions of Daniel and St. John are, with the single exception of Daniel's last prophecy, written in *the language of symbols.* It will be necessary therefore to ascertain the import of *the several symbols* which are used in their writings: for, without a right understanding of *the symbols*, it is impossible to learn what *things* are designed to be represented by them; and, unless we learn what *things* are designed to be represented by them, it will be a fruitless labour to attempt to interpret *the prophecies themselves.*

In the ordinary languages of men, *words* are the

* Observations on the Prophecies, p. 16.

signs

signs of *things*. *Different words* however are frequently used in all languages to express nearly *the same thing*: whence they are termed *synonyms*: and the use of them, so far from making a language *obscure*, renders it *more copious*, and consequently *more beautiful*. But, in some instances, the matter is precisely reversed: and *the same word* is used to express *different things*. Whenever this occurs, a degree of *obscurity*, which is a manifest defect in a language, is necessarily introduced: and *the obscurity* is greater or less, both according as *the same word* represents a greater or a less number of *different things*, and in proportion as its context enables us less or more to ascertain the precise meaning designed to be annexed to it in any particular passage.

Let us apply these remarks to *the symbolical language of prophecy*. If *various symbols* be used to represent *the same thing*, we shall be in no danger of mistaking the prophet's meaning, provided only we can ascertain the import of *each individual symbol*: because such variety will only serve to heighten the beauty of the imagery, without introducing the slightest degree of obscurity. But, if, on the contrary, *the same symbol* be used to express *many different things*, which have no necessary analogical relation to each other; it will be utterly impossible to understand a prophecy couched in such *ambiguous terms*, because the context can never lead us, as is the case in ordinary languages, to any certain interpretation of it.

Upon

Upon this principle *the symbolical language of prophecy* is constructed. In the rich imagery of Daniel and St. John, *different symbols* are frequently used to express *the same thing:* but *no one symbol* is ever used to express *different things;* unless *such different things* have a manifest analogical resemblance to each other. Hence *the language of symbols,* being purely *a language of ideas,* is in one respect more perfect than any ordinary language *can be:* it possesses the variegated elegance of *synonyms,* without any of the obscurity which arises from the use of *ambiguous terms**.

As prophecy relates both to *things temporal* and *things spiritual,* its symbols must be divided into *two grand classes;* the one typifying *temporal,* and the other, *spiritual,* objects. And here it may be observed, that *every division* of these *two parallel classes* has a kind of *leading symbol,* which comprehends and is connected with *a variety of other symbols* belonging to *the division* of which this is *the*

* In some measure the Hebrew language forms an exception to the arbitrary ambiguity of other languages. "It will be demonstratively evident to any one," says Mr. Parkhurst, "who "will attentively examine the subject, that the Hebrew lan- "guage is *ideal;* or that from a certain, and that no great, num- "ber of primitive and apparently arbitrary words, called *roots,* "and usually expressive of some idea or notion taken from na- "ture, that is from the external objects around us, or from our "own constitutions, by our senses or feelings, all the other "words of that tongue are derived or grammatically formed; "and that, wherever the radical letters are the same, *the leading* "*idea or notion runs through all the deflexions of that word,* how- "ever numerous or diversified." Preface to Heb. Lexicon.

head.

head. Thus, *the symbolical heaven* comprehends *the sun*, *the moon*, and *the stars*: and thus, *the symbolical earth* comprehends *the sea*, *the rivers*, *the islands*, and *the mountains*. The several divisions of the two parallel classes shall be treated of in their order.

1. *The symbolical heaven*, when interpreted *temporally*, signifies *the whole body politic*. As such, it comprehends *the sun*, or *the sovereign power* wheresoever it be lodged; *the moon*, or *the people* which is the allegorical wife of the sovereign power; and the *stars*, or *the princes* and *nobles* of the realm. If this idea be further pursued from *a single kingdom* and from *an undivided empire* to *an empire split into many kingdoms* like the Roman empire, *the sun* will be *the government of that state*, which from its superiority of power resembles *the bright orb of day* in the midst of *the stars* or *independent kings* of *the imperial firmament*; and *the moon* will be *the whole body of the people* throughout the whole empire. Such being the case, *the blackening of the sun*, *the turning of the moon into blood*, *the falling of the stars*, and *the departing of the heavens like a scrowl*, will mean either *the subversion of a kingdom*, or *the subversion of an empire*, according as the tenor of the prophecy shall determine: while *the shooting of a single star from heaven to earth* denotes *the downfall of a sovereign prince**. Upon the same prin-

* See Isaiah xiv. 12.

ciple,

ciple, *the eclipsing of the heavenly bodies* means *a partial calamity*, not extending to *the utter subversion* of *the whole kingdom* or *empire*: and, *when the sun is said to scorch men with fire, a grievous tyranny*, exercised by *the supreme power* whether at the head of *a kingdom* or *an empire*, is denoted. *The political heaven* is sometimes termed *the air*: in which case, *as thunder, lightning, hail*, and *clouds*, are generated and supported in *the atmosphere*; so *convulsions, tumults*, and *uproars*, are produced and maintained in *an ill-regulated or expiring body politic*.

On the other hand, *the symbolical heaven*, when interpreted *spiritually*, signifies *the whole body of the church militant*, considered as including both *Christ its head* and *all the members of his mystical body**. In this case, *the sun* will represent *our Lord*; *the moon*, his allegorical consort *the Church*; and *the stars*, his appointed *pastors* and *teachers*. Christ however is not only *the head* of his faithful people, *the sun* of their religious system; but he is likewise "*a priest* for ever after the order of Mel-"chisedek." Hence he is typified, not only by

* Hence we find *the Church militant* perpetually described in the parables as *the kingdom of heaven*. (See particularly Matt. xiii. 24—50.) In all the parables, contained in this chapter, since both good and bad are represented, as being equally included in *the kingdom of heaven*, and since it is declared that a final separation between them will only take place at the day of judgment; it is evident, that *the kingdom of heaven*, which *they* speak of, is not *the literal* and *future*, but *the symbolical* and *present*, kingdom.

the sun, but by a *star* also, termed, by way of eminence over *all other stars* or *priests*, "*the bright* "*and morning star**." *The spiritual heaven*, or *the Church*, is God's appointed channel of conveying blessings to his people: *the soft dews*, and *gentle rains* therefore of *this spiritual heaven* symbolize *the graces of the Holy Ghost*†. Lastly, as *the present heaven* signifies *the Church militant;* so *a new heaven*, succeeding *the present heaven* when it passes away, is *the Church triumphant*‡.

2. *The earth*, when taken in *a temporal sense*, imports in the abstract *the territorial dominions of any Pagan or irreligious empire. The sea*, ever turbulent and restless, represents *nations in a tumultuary or revolutionary state. A flood* is *a large body of men put in motion for some given purpose*, rarely, perhaps never, *a good one. Rivers and fountains* mean *nations* and *their political heads* while *in a tranquil state;* their affairs flowing along in a gentle and even course like the stream of a river, and not subject to violent agita-

* Rev. ii. 28. and xxii. 16. See also Numb. xxiv. 17.

† See Isaiah xliv. 3. and Rev. xvii. 15. See also *Sir Isaac Newton's Observations on Daniel*, p. 19.

‡ There is one instance, in which this set of hieroglyphics is applied to *domestic life;* and another, the only one in the Apocalypse, in which it is used to describe *the Pagan hierarchy* and *religion*. (See Gen. xxxvii. 9, 10. and Rev. vi. 12, 13, 14.) In both these cases however the very same ruling idea may be observed, as when the symbols are applied to *an empire* or to *a pure religion*.

tions

tions like the sea*. *An earthquake* is *a sudden convulsion in an empire*, violently overturning the existing order of things; as a literal earthquake subverts cities and villages, and occasions universal confusion and destruction. *Mountains* and *islands* are *kingdoms* and *states*. *The turning of the sea into blood* denotes *the bloodshed occasioned by tumults and revolutions*: and *the drying up of a political river*, signifies *the gradual exhaustion and declension of the particular nation symbolized by that river*. If we consider this set of hieroglyphics in a *limited* point of view, *the earth* will mean, not merely *the territorial dominions of any irreligious empire taken in the abstract*, but *the dominions of that particular empire which is in open opposition to the Church of Christ during the period of the chronological prophecy which treats of it*. Thus *the four beasts*, mentioned in one of Daniel's visions, are said to arise out of *the sea*, or out of the midst of *conflicting nations*: and the angel afterwards explains them as being *four kingdoms* or *empires*, which should arise out of *the earth* or *the general territorial dominions of*

* Sir Isaac Newton supposes, that *fountains* are "*cities*, the "permanent heads of *rivers politic*:" but the other interpretation appears to me more agreeable to symbolical analogy. As *fountains* are *the heads of rivers*, so are *sovereigns the heads of their people*: whence we are accustomed, even in our ordinary conversation, to style the king *the fountain* of honours and dignities: we might add, of all public offices, both civil and military; and, in most countries, of the laws also.

Pananism, as opposed to *the Levitical Church of God.* Afterwards, when the affairs of the Jewish nation were specially connected with *the four great empires* in regular succession to the almost entire exclusion of *other states;* each of *these earths* or *Pagan empires* became successively *the symbolical earth* or *Pagan state* hostile to *the Mosaical heaven* or *Church*, to the exclusion of *all other earths.* And even *the Jewish nation* itself, when it had filled up the measure of its iniquities by crucifying the Lord of life, became *an earth* or *antichristian state* in opposition to *the real church of God**. Now *the whole of the Revelation* relates to *that part of the reign of the fourth or Roman beast*, which was about to *succeed the period of time when St. John wrote:* consequently, whenever the *temporal* symbol *earth* occurs in the Apocalypse, it invariably means *the territorial dominions of the Roman empire*, whether existing under *its sixth* or *seventh head*, and whether united in *one great monarchy* or branching out into *ten regal horns*†.

This

* "All the tribes of *the earth*," that is, *the Jewish earth*, "shall "mourn." Matt. xxiv. 30.

† From a want of due attention to the remarkable *precision* of *the symbolical language of prophecy*, Mr. Galloway has annexed no less than *five* different significations to the word *earth*, all within the compass of the single book of *the Apocalypse*, and two of them within the compass even of *a single chapter* of that book; thereby rendering it, upon *his* scheme, utterly impossible to ascertain the definite meaning of St. John. In Rev. viii. 13, he supposes *the earth* to signify *Christian Rome in her schismatic and wicked*

This being the case, *the sea*, *the rivers*, *the fountains*, *the floods*, *the islands*, *the mountains*, and *the earthquakes*, of *the apocalyptic earth*, denote the very same *objects* and *circumstances* as those of *the political earth when considered abstractedly and generally*, only *with a limitation either to the pagan or the papal Roman empire.*

Very few of this set of symbols are ever used in *a spiritual sense. The earth* however, when taken in that acceptation, denotes *a state of paganism or apostasy;* that *very state* in short, which is the main characteristic of *a temporal earth*, or *a pagan or apostate empire.* Hence *the shooting of a star from heaven to earth* is *the apostasy of a Christian pastor;* being a desertion of *heaven* or *the Church*, for *the earth* or *an heretical and antichristian state* *. *A mountain* imports *the triumphant kingdom of the Messiah;* which, from *a stone* or *a small beginning*, is to become *a great mountain* and fill *the whole earth* †, being established upon the top of all other *mountains* or

wicked state, previous to the commencement of what may properly be termed *the Papal domination;* in Rev. xvi. 4, *the Papal Apostasy;* in Rev. xii. 9, *Atheism;* in Rev. xii. 16, *Germany;* and lastly, in Rev. xiii. 11, 12, 14, *the revolutionary power of France.* See Comment. P. 167, where *all these different interpretations* of *the same symbol* are summed up together even by Mr. Galloway himself. It is somewhat remarkable, that not one of them is the true one.

* This self-same compound hieroglyphic, when used in a temporal sense, denotes, as I have already observed, *the downfall of a sovereign prince.*

† Dan. ii. 34, 35.

kingdoms, and being exalted above all other *hills* or *petty states**. Accordingly Daniel informs us, that *the kingdom*, symbolized by *a great mountain* in the dream of Nebuchadnezzar, should never be destroyed; but that it should break in pieces, and consume, *all the kingdoms* which had preceded it†: in other words, that it should divest them of their characters of being kingdoms of *the symbolical earth*, and should cause them to become kingdoms of *the symbolical heaven*. As *temporal rivers* signify *nations in a settled state*: so, in the blessed region of eternal felicity, we are figuratively told, that there is "*a pure river of water of life*, clear as "crystal, proceeding out of the throne of God "and of the Lamb;" *apparently* typifying *the everlastingly settled state of the pious*, and as such free both from those sudden miry floods which swell and pollute the streams of *temporal rivers*, and from that gradual exhaustion which so frequently dries up their *political waters* and convert them into *shallow brooks*‡. And, as *the temporal sea* aptly typifies *worldly nations* ever agitated and unsettled§: so we are specially informed by the apocalyptic

* Isaiah ii. 2. † Dan. ii. 44.

‡ If the reader dislike this interpretation of *the river of life*, let him by all means reject it. Though I have been led to it, as perhaps most agreeable to symbolical analogy, I am by no means disposed to *insist* upon its propriety. It may, or it may not, be the true exposition.

§ "The wicked are like *the troubled sea* when it cannot rest, "whose waters cast up mire and dirt. There is no peace, saith "my

apocalyptic prophet, that hereafter there shall be "*no more sea:*" save only *a clear* "*sea of glass* "*like unto crystal,*" and consequently incapable of being ever ruffled.

3. The third set of symbols commences with that of *a city*, under which may be arranged various other symbols connected with it. In the Apocalypse *two cities* are mentioned, *the great city* and *the holy city*, *the city of the dragon* and *the city of the Lamb*. *The great city* is *the Roman empire*, both *temporal* and *ecclesiastical*, both *secular* and *papal;* the mystic name of which is *Babylon: the holy city* is *the Church of Christ*, the mystic name of which is *Jerusalem*. *The great city*, thus representing both *the spiritual empire of the Pope*, and *the temporal empire which upheld his authority*, is accordingly exhibited to us as *a harlot or apostate church* riding triumphant upon *a beast or idolatrous empire*. It is moreover said to consist of *ten parts* or *streets*, which answer to *the ten horns of the beast*, and which denote *the ten kingdoms* into which *the Roman empire* was divided *. In this same *great city*, which is spiritually termed *Sodom* and *Egypt*, and within the limits of which (the province of Judèa) our Lord was crucified, is *the throne* or *seat* of *the dragon*, which he has transferred to his special delegate *the beast*. If then *the city* mean

" my God, to the wicked." (Isaiah lvii. 20, 21.) The same allegorical language is used by St. Jude. " Raging waves of " *the sea*, foaming out their own shame." Jude 13.

* Rev. xi. 13.

the empire, the throne will signify *the tyrannical authority exercised within the empire; a throne,* even in our ordinary mode of speaking, being used as synonymous with *the authority exercised from the throne. The great city* is described as being seated upon *the sea**, so as to be a conspicuous object to those who navigate it; and, like opulent natural cities, as having abundance of *merchants* and *shipmasters. These merchants,* who enrich themselves by trading with her, are declared by the prophet to be *the great men of the earth* or *Roman empire*†.

As

* That is, *the troubled ocean* of worldly politics and conflicting nations. (See the preceding remarks on *the symbolical sea.*) In a similar manner, *the great scarlet whore* is represented as sitting upon *many waters;* which the angel afterwards explains to signify "*peoples, and multitudes, and nations, and tongues.*" Rev. xvii. 1, 15.

† It might seem from Rev. xvii. 9, 18. that *the great city* does not mean *the Roman Empire,* but *the literal city of Rome.* To such an opinion however there are insuperable objections. *The harlot,* who is said to be *Babylon,* or *the great city,* is evidently *the adulterous church of Rome,* after the period when *the Empire* had been divided into *ten kingdoms. That Church* however, although its peculiar seat was *the literal seven-hilled city,* extended its sway over *the whole Western Empire:* consequently *the Church of Rome,* in its largest acceptation, must be *the apocalyptic Babylon,* or *the great city,* unless we confine it (which is an absurdity) within the limits of *literal Rome.* Hence *the spiritual great city* must mean *the whole papal empire.* So again: since our Lord is said to have been crucified in *the great city,* and since *the great city* undoubtedly means *Rome* in some sense or another, it is evident that *the secular great city* cannot be *literal Rome,* because our Lord

As *the great Babylon* is the same as *the symbolical earth* or *Roman empire;* so *the holy city* is the same as *the first heaven*, or *church militant*, whence it is also aptly termed *a camp**. After *the beloved city* or *first heaven* of the millennium shall have passed away, it will be succeeded by the *second holy city*, the *new heaven*, the *church triumphant*, the duration of which shall be commensurate with eternity itself.

This *holy city of God* is furnished, like *the literal Jerusalem*, with *a temple*, *an altar*, and *a court without the temple*. It hath also *a sanctuary* and *a daily sacrifice:* and in the midst of it is *the throne of God* and *the ark of his covenant*. In *the temple*

Lord never *was* crucified *there;* whereas he *was* crucified in *the great city*, if by it we understand *the whole Roman empire*. Further: *the first apocalyptic beast*, which is undoubtedly *the Roman empire*, is said to have *ten horns* or *kingdoms;* and *the great city* is said to consist of *ten different parts* or *streets*. (Rev. xi. 13.) Hence it is natural to conclude, that *the ten parts of the city* are the same as *the ten horns of the beast*. But, if that be the case, *the great city* must mean *the Empire at large*. It is superfluous to observe, that it is described as seated upon seven hills in allusion to the site of its literal capital, and in order that we may certainly understand what power is intended by it. In short, as *the great city Babylon* means not only *Babylon itself*, but likewise *the Babylonian empire;* so *the great city Rome* means not only *Rome itself*, but likewise *the Roman empire*. The one is used as a type of the other: and, in addition to their mutual resemblance in other particulars, they are perhaps the only two large powers that have ever existed, whose empire and whose capital city have each borne the same name.

* Rev. xx. 9.

moreover are *two olive-trees* and *two candlesticks*, which are *the two witnesses of Christ*.

To understand the import of this imagery, we must consider the nature of *the visible Church of Christ*. Now *that Church* hath ever been of a two-fold nature, comprehending both *the really pious*, and *those who*, to use the words of Daniel, *only* "*cleave to it* "*with flatteries*," or *who*, in the language of another prophet, "*have a name that they live, and are* "*dead*." *The first* of these make the word of God alone the standard of their actions; *the second* are liable to be "carried about with every wind of "doctrine," and are therefore peculiarly obnoxious to the danger of heresy and apostasy. *The truly pious* then are *the mystical temple* of God*; *their hearts* are *his throne*, inasmuch as they alone really acknowledge his dominion (all others, whatever profession they may make, being practical atheists†); and *their prayers*, humbly offered unto the Lord in a reliance upon his covenanted mercies vouchsafed through the sole merits of his Son, are

* "Know ye not, that ye are *the temple* of God, and that the "spirit of God dwelleth in you?" (1 Corin. iii. 16.) "Know "ye not, that your body is *the temple* of the Holy Ghost, which "is in you?" (1 Corin. vi. 19.) "What agreement hath *the* "*temple* of God with idols? for ye are *the temple* of the living "God; as God hath said, I will dwell in them and walk in "them; and I will be their God, and they shall be my people." (2 Corin. vi. 16.) "Christ as a son over his own house, *whose* "*house are we*." Heb. iii. 6.

† Ἄθεοι ἐν τῷ κοσμῷ. Ephes. ii. 12.

the

the daily sacrifice offered upon *the altar* before *the ark of the covenant. The real Church of God* however is not to be confined exclusively *to the times of the Christian dispensation;* it had existed *from the very beginning of the world* in the hearts of the faithful, and had afterwards assumed *a definite form* in the age of Moses and Aaron. Abraham rejoiced to see the day of his Redeemer; "he "saw it, and was glad." Moses esteemed "the re- "proach of Christ greater riches than the trea- "sures of Egypt." The ancient patriarchs "all "died in faith, not having received the promises, "but having seen them afar off." In short, "al- "though they were not named *Christian men,* yet "was it *a Christian faith* that they had; for they "looked for all benefits of God the Father, "through the merits of his Son Jesu Christ, as "we now do. This difference is between them "and us, that they looked when Christ *should* "come, and we be in the time when he *is* come. "Therefore, saith St. Augustin, *The time* is altered "and changed, but not *the faith*; for we have both "*one faith* in Christ*." Hence we find in *the mystic temple* two *double symbols*; namely *two olive trees*, and *two candlestics.* The *first olive tree*, and the *first candlestick*, represent *the Church of God before the incarnation of our Lord;* and *the second olive tree*, and *the second condlestick*, represent *the Church after the incarnation.* Ac-

* 2d part of Hom. of faith.

cordingly

cordingly the prophet Jeremiah denominates the Levitical Church "*a green olive tree, fair, and of goodly fruit**;" and St. Paul, adopting the same symbolical imagery, describes *the conversion of the gentiles* by the figure of *a wild olive graffed into a good olive and thus producing valuable fruit*†. As for *a candlestick*, our Lord himself declares it to be the type of *a Church*‡. *The temple* then symbolizing *the faithful worshippers of God; the outer court*, which under the Levitical dispensation was set apart for the gentiles, represents those who are only *nominal Christians*; and *the treading it under foot* signifies *the introduction of heresies and apostasies*, sufficient to deceive even the elect of God, were they not secure within his *holy temple*§. In a similar manner, *the profanation of the sanctuary, the abolition of the daily sacrifice* which is offered in form though not in spirit by the tares as well as by the wheat‖, and *the setting up of the abomination of desolation*, which are all images taken from the history of the Jews, and which, as we are taught by our Lord himself, signify *literally* the *sacking of Jerusalem by the Romans* and *the introduction of their abominable idolatry into the very precincts of the temple*¶: these images, when taken

* Jerem. xi. 16. † Rom. xi. 17—24. ‡ Rev. i. 20.
§ Matt. xxiv. 24. ‖ Matt. xiii. 38.

¶ "The Roman army is called *the abomination* for its ensigns "and images which were so to the Jews. As Chrysostom af-"firms, every idol and every image of a man was called *an abo-"mination* among the Jews—We farther learn from Josephus, "that,

taken *symbolically*, mean *the introduction of impious apostasies*, and *the abolition, or at least the studied interruption, of divine worship.*

4. *A chaste woman* is a symbol of *the true Church;* which, throughout the whole of Scripture, is considered as the bride of the Lamb, and the mother of his spiritual children*. Hence *the seed of the Church* is *the word of God*, whereby those that are *his sons* indeed are *born again*†; and hence St. Paul addresses his Galatian converts as "*little children*, of whom he *travels in birth* until "Christ be formed in them‡."

On the other hand, *a harlot* is a symbol of *an apostate and idolatrous Church*, *apostasy* and *idolatry* being *spiritual whoredom* and *adultery*§.

In *the Apocalypse* mention is made of *two women*, but of a very different character from each other. *The former* of them is represented, as being *driven* into *the wilderness* by *the persecution* of the dragon: *the latter* is described, as being also in *the wilderness*, but as riding there *triumphantly* and *joyously* upon *a scarlet coloured beast.* This symbol of *a wilderness* is manifestly borrowed from the history of the children of Israel, during their

"that, after the city was taken, the Romans brought their en-"signs into the temple, and placed them overagainst the "eastern gate, and sacrificed to them there." Bp. Newton's Dissert. Vol. i. P. 27.

* See the song of Solomon—Isaiah liv. 5—Jerem. xxxi. 32—Hos. ii. 2, 7—Ephes. v. 32—Rev. xix. 7. xxi. 9. † 1 Peter i. 23—Luke viii. 11—1 John iii. 9. ‡ Gal. iv. 19. § See Ezek. xvi—Jerem. iii—Rev. xvii.

sojourn

sojourn of forty years in the great wilderness; and it denotes *a state of extreme spiritual barrenness and ignorance.* Into *such a wilderness* of religious error *the woman,* who is the symbol of *the true Church,* is *forcibly driven* by the infernal serpent: where, in the midst of surrounding abominations, like Israel in the midst of the gentiles, she is nourished by the grace of God, and miraculously though invisibly upheld by the power of his arm, during *the space of* 1260 *days* or *three years and a half;* as the Israelites were fed with manna, the type of Christ himself who is the spiritual bread of his church *, during *their* pilgrimage of *forty years.* Into *the same wilderness* also of *spiritual barrenness and ignorance* the *great whore,* who is the symbol of *some apostate Church* predicted by St. John, *voluntarily withdraws* herself: where she sits, as a queen, upon *the power* symbolized by *the scarlet beast;* and labours at once to seduce with her blandishments, and to terrify with her threats, the oppressed Church of God †.

5. Another

* John vi. 31—58. Rev. ii. 17.

† Mr. Sharpe has very injudiciously, I think, followed Sir Isaac Newton in confounding these *two women* together. It is true, that *the great whore* was once *the chaste wife* of the Lamb; but, by her withdrawing into *the wilderness,* she became an essentially different character, leaving that of *the real wife* of the Lamb to *those who protested against her fornications,* and whom in return she persecuted and trod under foot. The prophetic account indeed of *the two women* sufficiently shews, that they cannot be esteemed *the same person* without the most palpable contradiction;

5. Another symbol of *the church* is *a vine*. When *the vine is properly cultivated, and yields good fruit*, it is *the true church*: but, when it is styled *the vine of the earth*, and is described *as yielding sour grapes even when they are fully ripe**, it signifies *an apostate church*. This being the case, *gathering the clusters of the vine of the earth*, and *treading the winepress*, denote *the just wrath of God poured out upon apostates and corrupters of his word*.

6. One of the most striking hieroglyphics however, among those which are used in the writings

tradiction; for *the ten-horned beast*, upon which *one of the women* triumphantly rides, is the agent and instrument of *the very ten-horned dragon*, which is so violent a persecutor of *the other woman*. (Sir Isaac Newton's Observ. P. 279—Append. to Sharpe's three tracts P. 121, 122.) Mr. Galloway is guilty of the same error of supposing, that *the flight of the woman into the wilderness* means *her apostasy*. (Comment. P. 131.) Bp. Newton most justly adopts the contrary opinion. "When *the woman, the true Church*, was persecuted and afflicted, she was said to fly into *the wilderness:* and, in like manner, when *the woman, the false Church*, is to be destroyed, the vision is presented in *the wilderness*. For they are by no means, as some have imagined, *the same woman* under various representations. They are totally *distinct and different characters*, and drawn *in contrast to each other;* as appears from their whole attire and behaviour, and particularly from these two circumstances; that, during *the* 1260 *years* while *the woman* is fed in *the wilderness*, the beast and *the scarlet whore* are reigning and triumphant; and, at the latter end, *the whore* is burnt with fire, when *the woman*, as his wife, hath made herself ready for the marriage of the Lamb." Bp. Newton's Disser. Vol. ii. P. 324.

* See Isaiah v. xxvii.

of

of Daniel and St. John, is that of *a wild beast**. Several different animals of the rapacious kind are introduced for this purpose; and occasionally the strict laws of nature are departed from, and a *beast* is described as compounded of *several other beasts* in order to convey more accurately the import of the prophecy.

In *a temporal sense, a wild beast* is used to symbolize *a large empire professing and acting upon principles adverse to the Church of Christ.* And here I would particularly insist upon *one point*, namely, that *a beast* never means *a single kingdom* considered as co-existing with *other kingdoms* all jointly in opposition to *the Church;* such, for instance, as *any one* of *the ten kingdoms* into which *the Roman empire* was divided: but always *an universal empire*, that is to say, *universal so far as the Church is concerned*†. *A temporal beast* then importing

* It may not be improper to observe, that a different word is used by St. John to express *the four cherubic animals* who join with the twenty-four elders in praising God, and *the two persecuting beasts of the sea and the earth:* the former are termed ζωα, or *living creatures;* and the latter, θηρια, or *wild beasts of prey.*

† Other *beasts* or *large empires*, like those of *China* and *Hindostan*, never having had any connection with the affairs of *the Church*, are for that reason left unnoticed by prophecy. Of *the beasts* or *empires* against which *the ram* pushed with so much success, one was *the lion* or *the Babylonian monarchy*, and the others were states with which *the Church* had no connection, such as *the kingdom of Cresus.* That of *Egypt*, which was conquered by Cambyses, the second king of *the ram*, is perhaps the only exception to the rule of *a beast meaning an universal empire*

so

importing *an universal empire*, its *heads*, if it be represented as having *more than one*, sometimes mean *different forms of government* under which the empire in question has subsisted, and sometimes *different kingdoms* into which it has been divided *. *Horns* likewise mean *different kingdoms*, which have branched out from *the imperial head* of *a once universal monarchy*, and which are all subsisting at the same time: and *the tail*, which is the meanest part of the body, signifies *the antichristian superstition of the beast*, the cause by which he is rendered so utterly offensive in the eyes of God †. *The dominion of a beast* is *his power of persecution: the life or vital principle of a beast*, that is to say, *the principle which causes him to be a beast*, is *his idolatry* or *apostasy:* and *the death of a beast* is *the destruction of this vital principle.* Hence, when *a beast is said to exist* or *to live*, the meaning is, that *the empire typified by the beast is devoted to idolatry and superstition.* When

so far as the Church is concerned, having existed along with *the Babylonian empire*, and having, like it, been much connected with *the Jews:* yet even *Egypt* is not a perfect exception, having been once subdued, and made during the space of three years a province of *the Babylonian monarchy*, by Esar-haddon. Chron. Tab. to Univ. Hist. P. 54.

* I only recollect a single instance, in which *heads* mean *different kingdoms.* See Dan. vii. 6.

† "The Lord will cut off from Israel *head* and *tail*, branch "and rush, in one day. *The ancient* and *honourable*, (that is, "the governing power) he is *the head;* and *the prophet that* "*teacheth lies*, he is *the tail.*" Isaiah ix. 14, 15.

he

he is said to cease to exist or *to be slain*, the meaning is, not that *his temporal authority is destroyed*, but that *he has put away his abominations;* the retaining of which was the sole cause of *his being a beast*, and consequently the resignation of which is equivalent to *his ceasing to be a beast.* When *he is said to exist afresh* or *to revive*, the meaning is, that *he has either resumed his old abominations, or adopted fresh ones equally hateful to God;* thereby again acquiring *the bestial character*, which he had before happily laid aside. And, when *his dominion is said to be taken from him*, the meaning is that *he is deprived of his power of persecuting the Church.* In this last idea the loss of *lawful temporal authority* is not *necessarily* included. *The dominion* of *the little horn of the Roman beast* has already begun to be taken away by the withdrawing of many of its former supporters from the communion of *the Church of Rome;* and eventually it shall be deprived of the remainder of its *dominion* and of its *temporal authority* likewise by the death of its colleague and supporter *the secular ten-horned beast:* yet we are not to suppose, that, when *the secular beast* ceases to exist *as a beast*, all government will cease within the limits of what was once his empire*. So again: though *the little horn* will be deprived both of its *dominion* and its *temporal authority*, since the two ideas are not *necessarily* connected, it does not therefore follow, that, be-

* Dan. vii. 11, 26.

cause

cause *the other beasts* are to be deprived of their *dominion*, they shall also be deprived of their *temporal authority*. On the contrary, *the taking away of their dominion while their lives are prolonged* means, not that the pagan nations, which shall co-exist with the Church during the millennium, shall possess *no temporal power* within their proper territories, but only (like *the empire of China* for instance) that they shall possess *no power of persecuting the Church**. This is sufficiently manifest from the state of those nations at the close of the millennium, as it is described both by Ezekiel and St. John. In the writings of those two prophets, they appear as a regularly organized body of men, making no attempt upon the pious Christian governments, which jointly constitute *the fifth great monarchy*, or *spiritual empire of the Messiah*, during the space of a thousand years; but at the end of those years assailing them at the instigation of Satan with the utmost rancour, and perishing in consequence of it. Hence it may be collected, that, when *their dominion* is said to be taken away, the meaning must be, not *their temporal dominion within their own limits*, but *their power of injuring the Church* †.

In a *spiritual* or *ecclesiastical* sense, *a beast* is *a superstition affecting universal dominion*; for *universality*, as I have already observed, is the *peculiar* characteristic of *a beast*, as opposed to *the*

* Ver. xii. † Ezek. xxxviii. xxxix. Rev. xx. 1—10.

horn of a beast. On the same grounds, *a horn*, in an *ecclesiastical* sense, is *a spiritual kingdom:* and, as such, it may be represented either as springing out of *a secular beast*, or out of *an ecclesiastical beast.* In the former case, its geographical origin is pointed out; in the latter case, its connection with, and subserviency to, *a spiritual empire. An ecclesiastical kingdom* however may increase into *an ecclesiastical empire*, and it may then have *ecclesiastical kingdoms* subservient to it. Hence, what is symbolized in one prophecy by *the horn of a secular beast*, may hereafter in another prophecy be symbolized by *a distinct spiritual beast*, having *a proper head* or *supreme governor* and *proper horns* or *ecclesiastical kingdoms* of *its own.* There is only *one such beast* mentioned in the whole Bible; and he supplies the place of what in a collateral prediction had been represented by *a little horn gradually acquiring unlimited power:* while, to prevent the possibility of mistaking his character, he is expressly denominated a *false prophet* *.

These *beasts* have both a *natural* and *a spiritual* origin. Hence *the same beast* is sometimes said to arise both out of *the sea*, and out of *the bottomless pit;* the former expression denoting *his physical birth out of contending nations*, and the latter *his infernal extraction.*

* Compare Dan. vii. 7, 8, 11, 20, 21, 24, 25. with Rev. xiii. 1, 11, 16. and xix. 20. The specific character of the two apocalyptic beasts will be discussed at large hereafter.

The

The sovereign and instigator and spiritual parent of the various *beasts* or *idolatrous empires*, that have persecuted the Church, is *the dragon* or *serpent*. This fierce and noxious reptile, when *simply* mentioned, is *the devil*, that *old serpent* which deceiveth the whole world, poisoning the principles of its inhabitants, and introducing death both temporal and eternal: but, when described as being connected with certain *other marks or symbols*, it is *the devil considered as acting through the instrumentality of the power or powers thus marked or symbolized*. Accordingly *the king of Egypt* is termed *a crooked serpent*, and *a great dragon in the midst of his rivers*, both by Isaiah and Ezekiel *, as being that *particular* tool of the evil spirit whose dominions lay upon the river Nile: and, in a similar manner, *the great red dragon of the Apocalypse, having seven heads and ten horns*, is *the devil acting through the instrumentality of the seven-headed and ten-horned beast*, to whom he is said to have given his power, and his seat, and great authority †.

* Isaiah xxvii. 1.—Ezek. xxix. 3. † Rev. xiii. 2.

CHAP. III.

Concerning the scriptural phrases of the latter days, the last days, and the time of the end.

FOR the right understanding of prophecy it is necessary to ascertain the meaning of *certain phrases,* which are used by the inspired writers to describe *different future periods.* The phrases, to which I allude, are *the latter times* or *days, the last times* or *days,* and *the time of the end.*

Bp. Newton remarks, that *the two former* of these phrases "signify primarily *any time yet to* "*come*; but denote more particularly *the times of* "*Christianity:*" and he adds, that sometimes this phraseology relates, not only to *the whole period of the Christian dispensation,* but likewise to *the latter* or *last days* of *the latter* or *last times* *.

In this observation there is much that is true: but I cannot think, that it is by any means stated so accurately as it might have been.

Throughout the *Old Testament,* the two *apparently different* phrases of *latter days* and *last*

* Dissert. Vol. ii. P. 140. Vol. i. P. 51. See also Mede's Works Vol. ii. P. 804.

days

days never once in reality occur. *The single expression*, which our translators thus *variously* render *comparatively* and *superlatively*, (as if there were *two different expressions* in the original,) is simply אחרית הימים, *the end of days*. Consequently, *the latter days* and *the last days* of our present translation of the Old Testament must mean *the very same period*, whatever that period may be; because they are each equally a version of *one and the same phrase*, which literally and properly ought to be rendered *the end of days*.

The end of days means primarily, as Bp. Newton very justly remarks, *any time yet future* * : but I much doubt, whether it ever signifies *the whole period of the Christian dispensation*. On the contrary, whenever it is not used in its primary sense, I believe it exclusively to relate to *that portion of time, which begins at the termination of the great Apostasy of* 1260 *years, and which expires at the end of the Millennium and at the consummation of all things*. This great period Mr. Mede styles *the kingdom of the mountain* in opposition to *the kingdom of the stone;* in other words, *the triumphant reign of Christianity after* the 1260 *years*, in opposition to *its depressed state before the expiration of that term*. *The end of days* therefore includes not only *the millennium*, but *the* 75 *years* which will intervene between *the end of the* 1260 *years* and *the proper commencement of*

* In this case, perhaps it might more properly be translated *the succession of days*.

the Millennium; which 75 years will be occupied in *the restoration of the Jews*, and in *the destruction of God's enemies* *.

In

* See Dan. xii. 6, 7, 11, 12; whence it appears, that, between *the expiration of the three times and a half* or *the* 1260 *years*, and *the commencement of the season of blessedness at the end of* 1335 *years*, just 75 *years* intervene. *The three texts*, which Bp. Newton cites to shew that the phrase of *the latter* or *last days* or *the end of days* denotes *the times of Christianity*, seem to me plainly to relate to *the millennian period* or *the reign of the mountain*.

" And it shall come to pass *in the last days*, or *at the end of* " *days*, that the *mountain* of the Lord's house shall be established " in the top of the mountains, and shall be exalted above the " hills; and all nations shall flow unto it." Isaiah ii. 2.

" But, *in the last days*, or *at the end of days*, it shall come to " pass, that *the mountain* of the house of the Lord shall be " established in the top of the mountains, and it shall be ex- " alted above the hills; and people shall flow unto it." Micah iv. 1.

" But this is that, which was spoken by the prophet Joel; " And it shall come to pass *in the last days* (saith God) I will " I will pour out of my Spirit upon all flesh." Acts ii. 16, 17.

With regard to *the two first* of these texts, let any person compare them with Dan. ii. 34, 35, 44, 45, and he will be satisfied, that they relate exclusively to *the kingdom of the mountain*, or *the millennium*; which was not to commence, as we are plainly informed by Daniel, till *after* the destruction of *the feet of the image*, or *the ten-horned Roman beast*: that is to say, they relate to *the kingdom of Christ*, when no longer symbolized by *a stone*, but when it shall have become *a great mountain* filling the whole earth.

As for *the last* of them, it is undoubtedly *applied* by St. Peter to the miraculous effusion of the Holy Ghost upon the day of Pentecost; yet it is as undoubtedly cited by him *only in the way*

of

In *the New Testament*, on the other hand, there is a real difference between the two phrases of *the latter days*, and *the last days*; a difference, carefully

of application. The whole prophecy, of which that text forms a part, relates to *the ravages of some fierce and lawless people, the restoration of the Jews, the overthrow of Antichrist and his congregated vassals between the two seas in the valley of concision*, and *the glorious rest of the people of God during the blessed days of the Millennium:* consequently it can only have been *applied* by St. Peter to the times of *the first advent* of our Lord, as typical in some measure of the times of his *second advent*. It ought to be observed, that, although *in his citation of the text* the Apostle introduces the phrase of *the last days*, (which undoubtedly in his application of it means *the times of Christianity*) the phrase does not occur *in the original text of Joel:* no argument therefore can be drawn from this circumstance to prove, that the Old Testament phrase of *the end of days* is equivalent to the New Testament phrase of *the last days*. (See Joel ii. iii. for the whole prophecy; and Joel ii. 28, for the text.)

The end of days then, I conceive, when not used in its primary sense of *any time yet future*, denotes *the end* of the present order of things, *the end* of the reign of the two little apostate horns, *the end* of the tyranny of Antichrist; in short, the whole *time of the end* as the great day of the Lord's controversy is styled by Daniel, and *the whole period of the Millennium*.

Instead of this phrase, Ezekiel, in a single instance, uses another; which is precisely equivalent to it. Speaking of the attack, which should be made by *Gog and Magog* upon the Jews, now restored to their own country, he indifferently predicts, that it should take place at *the end of years*, and at *the end of days*. (See Ezek. xxxviii. 8, 16.) Now St. John specially informs us, that this invasion of *Gog and Magog* shall not be *till the end of the Millennium*; and Ezekiel, in perfect harmony with him, asserts, that it shall be directed against the Jews *a considerable time* after their return, when dwelling in

fully observed by the inspired writers, and with much judiciousness as carefully attended to by our translators. *The latter times* is the strict literal translation of ὑστεροι καιροι; and *the last days* is the strict literal translation of εσχαται ἡμεραι: the one phrase is *comparative*, and the other is *superlative*: and *these two phrases* are never *confounded together*.

Palestine in unsuspecting security. (See Rev. xx. 7, 8. and Ezek. xxxviii. 8, 11, 12, 14.) Since then *the expedition of Antichrist* and *the expedition of Gog and Magog* are both to take place at *the end of days*, and since *the one expedition* is to be at *the beginning of the Millennium* and *the other* at *the end of it*, it is evident that *the end of days* or *the end of years* reaches from *the termination of the* 1260 *years* to *the termination of the Millennium*.

The declaration of the angel to Daniel, that he would "make him understand what should befal his people in *the last* "*days*, or at *the end of the days*," ought I think to be understood in the same sense. It relates apparently to *the restoration of the Jews*, promised towards the close of the prophecy, at *the time of the end*, immediately before *the commencement of the period of blessedness*. (Compare Dan. x. 14, with Dan. xii. 1, 4, 6, 7, 12. See also Hosea iii. 5.) On the other hand, when Daniel informs Nebuchadnezzar, that "God maketh known to him what shall be *in the latter days*, or *at the end of days*," it is manifest, that *futurity in general*, not *the millennium in particular*, is there intended by the expression: because the king's dream reaches from *his own reign* to *the very commencement of the kingdom of the mountain*. (Dan. ii. 28, 29.) Such also, as Bp. Newton justly remarks, is the meaning of the phrase in Gen. xlix. 1. Numb. xxiv. 14. and Deut. xxxi. 29. (See Dissert. Vol. i. P. 51.) The context indeed, as in the present cases, will usually shew, with abundantly sufficient clearness, *which* of *these two significations* the Hebrew phrase of *the end of days* ought to bear in the different passages, wherein it occurs.

When-

Whenever the phrase of *the last days* is used *declaratively*, and not *prophetically*, by the evangelical writers, it means *the whole period of the Christian dispensation*, as contradistinguished from *the former days of the Patriarchal and Levitical dispensations*. In this sense it is applied by the author of the Epistle to the Hebrews. "God, "who at sundry times and in diverse manners "spake in *time past* unto the fathers by the "prophets, hath in *these last days* spoken unto us "by his Son *." It is used in a similar manner by St. Peter. "Christ verily was fore-ordained "*before the foundation of the world*, but was ma-"nifest in *these last times* for you †." It is used also in the same manner by St. John. "Little "children, it is *the last time*: and, as ye have "heard that Antichrist shall come, even now are "there many antichrists; whereby we know, that "it is *the last time* ‡."

But, whenever the phrases of *the latter days*, and *the last days*, are used *prophetically*, and not *declaratively*, by the evangelical writers, they never mean *the whole period of the Christian dispensation*, but always *two distinct* and *successive parts of that dispensation*. Here I am compelled entirely to differ from Bp. Newton and Mr. Mede.

* Heb. i. 1, 2. † 1 Peter i. 20.

‡ 1 John ii. 18. The phrase of *the latter times or days*, is never used in the New Testament, like the phrase of *the last times or days*, in the sense of *the whole period of the Christian dispensation*.

Both

Both these eminent expositors suppose, that the two phrases are *synonymous*, and *equally* mean "*the latter times* of *the last times*, which are the "times of *the little horn*; who should arise "*during the latter part* of *the last of the four* "*kingdoms*, and should be destroyed together "with it, after having continued *a time, and times,* "*and half a time**:" whereas I am persuaded, that in the New Testament they are *not synonymous*, but that they relate to *two entirely different periods*, which are *never* confounded together by any of the apostolical prophets.

The *whole duration* of the times of Christianity *under the reign of the stone*, exclusive of the *Millennium* or *the reign of the mountain*, is considered in the evangelical predictions as divided into *three periods*.

1. *The first* is *that of primitive Christianity*; which was not to expire till the commencement of *the great Apostasy*, although the divine truths of the Gospel would be gradually corrupted during its continuance. Its history, as connected with that of *the Roman empire*, is detailed under *the six first apocalyptic seals*, and *the four first apocalyptic trumpets*.

2. *The second* is *that of the great Apostasy, during its flourishing state*. The history of *this period* is detailed under *the two first woe-trumpets*: but *the Apostasy itself* will not be completely overthrown till *the end of the third woe-trumpet*.

* Bp. Newton's Dissert. Vol. ii. P. 140

3. *The*

3. *The third* is *that of the reign of Antichrist*, whose distinguishing badge should be a denial both of the Father and the Son. This power was not to be revealed till some time *after* the Apostasy had commenced: and was to be contemporary with it during *the latter part* of its existence, during its allegorical *old age*. The history of *this third period*, which comprehends both *the reign of Antichrist* and *the decline and fall of the contemporary Apostasy*, is detailed under *the third woe-trumpet and its seven vials*.

The second and third of these periods, the history of which constitutes *the three apocalyptic woes* *, make up jointly *the grand period of* 1260 *years*. *The Apostasy itself* continues *the whole length* of *the* 1260 *years*: but *the reign of Antichrist* is contemporary with *the Apostasy* only *during a certain space* at *the last end* of those years; and this space, we are informed, will be short, compared with the entire duration of *the* 1260 *years*, or *the* 42 *prophetic months* †.

The second then *of these three periods*, comprehending *the rise and flourishing state of the Apostasy*, is termed by the prophets of the New Testament *the latter times* or *days*; as being *latter*, when compared to *the days of primitive Christianity* or *the first period*.

And *the third* of *the three periods*, or *the peculiar reign of the atheistical Antichrist*, is dis-

* Rev. viii. 13. † Rev. xii. 12.

tinguished

tinguished by the appellation of *the last times* or *days*; as being *last*, when compared to *the days of primitive Christianity*, and to *the latter days* of *the first and second woe-trumpets* or *the peculiar reign of apostate superstition.*

Accordingly, we shall invariably find, that *every* apostolical prediction, relative to *the latter days*, speaks of *certain superstitious practices* introduced by *the little horn of the fourth beast* during *the flourishing period of the Apostasy*; but *never* alludes to *Atheism*, and the monstrous brood of vices engendered by it: and, on the other hand, that *every* apostolical prediction, relative to *the last days*, speaks of *Atheism* and *its kindred sins*; but *never* alludes to *the superstitious practices of the Apostasy.*

Prophecies relative to the latter days, or the superstitions of the Apostasy.

" Now the Spirit speaketh expressly, that in *the* " *latter times* some shall depart * from the faith, " giving heed to seducing spirits, and doctrines of " devils †; through the hypocrisy of liars, having their

* Gr. αποστησονται, *shall apostatize.* It is the very same mode of expression as that used by St. Paul, when he is predicting *the falling away* or *apostasy*, (Gr. αποστασια) which was to take place from primitive Christianity. 2 Thess. ii. 3.

† Or, more properly, *demons* or *mediating spirits.* As Bp. Newton justly remarks, " *doctrines of demons* are *doctrines about* " *and*

" their consciences seared with a hot iron, for-
" bidding to marry, and commanding to abstain
" from meats, which God hath created to be re-
" ceived with thanksgiving of them which believe
" and know the truth—Refuse profane and old
" wives' fables; and exercise thyself rather unto
" godliness: for bodily exercise profiteth little *."

" The time will come, when they will not endure
" sound doctrine; but after their own lusts shall
" they heap to themselves teachers, having itching
" ears; and they shall turn away their ears from
" the truth, and shall be turned unto fables †."

" And the rest of the men, which were not
" killed by these plagues," (namely those, which took place under *the first* and *second woe-trumpets*, and consequently during the period, which, as I conceive, the apostolical prophets denominate *the latter days*) " yet repented not of the works of their hands, that they should not worship devils ‡,

" *and concerning demons.* This is therefore a prophecy, that the " idolatrous theology of demons, professed by the gentiles, " should be revived among Christians—Demons, according to " the theology of the gentiles, were middle powers between the " sovran gods and mortal men—These demons were regarded as " mediators and agents between the gods and men—Of these " demons there were accounted two kinds. One kind of demons " were the souls of men, deified or canonized after death—The " other kind of demons were such as had never been the souls of " men, nor ever dwelt in mortal bodies—The latter demons may " be paralleled with angels, as the former may with canonized " saints." Dissert. vol. ii. P. 127—130.

* 1 Tim. iv. 1. † 2 Tim. iv. 3.

‡ That is, *demons* or *mediating spirits*, as before. St. John uses the very same word δαιμονια or *demons*, that St. Paul does. (1 Tim.

and idols of gold, and silver, and brass, and " stone, and of wood: which neither can see, nor " hear, nor walk: neither repented they of their " murders, nor of their sorceries, nor of their for- " nication, nor of their thefts *."

" Let no man beguile you of your reward, in a " voluntary humility and worshipping of angels, in- " truding into those things which he hath not seen, " vainly puffed up by his fleshly mind, and not " holding the head—Which things have indeed a " shew of wisdom in will-worship, and humility, " and disciplining of the body; not in any honour " to the satisfying of the flesh †."

Prophecies relative to the last days, or the atheism of Antichrist.

" This know also, that in *the last days* perilous " times shall come. For men shall be lovers of " their own selves, covetous, boasters, proud,

(1 Tim. iv. 1.) Neither of these apostles speaks of διαβολοι, or *evil spirits*; because such a mode of expression would not have conveyed the idea which they intended.

* Rev. ix. 20.

† Coloss. ii. 18, 19, 23. The express phrase of *latter times or days* only occurs in *one* of these prophecies; but the purport of the rest, relating as they all do to the very same superstitious practices as those stigmatized in the first, sufficiently shew that they must all be referred to the same period, whatever that period may be.

It is worthy of remark, that in a Popish tract republished so late as *the year* 1798, the editor defends the worship of the Virgin Mary on the very ground predicted by the Apostle, *the plea of humility and having a just sense of our own unworthiness*. See Whitaker's Comment. on Rev. P. 315—318.

" blas-

" blasphemers, disobedient to parents, unthankful,
" unholy, without natural affection, truce-breakers,
" false accusers, incontinent, fierce, despisers of
" those that are good, traitors, heady, high-
" minded, lovers of pleasures more than lovers
" of God; having a form of godliness, but deny-
" ing the power thereof: from such turn away.
" Of this sort are they, which creep into houses,
" and lead captive silly women, laden with sins,
" led away with divers lusts, ever learning, and
" never able to come to the knowledge of the
" truth. Now, as Jannes and Jambres withstood
" Moses, so do these also resist the truth: men of
" corrupt minds, reprobate concerning the faith.
" But they shall proceed no further: for their
" folly shall be manifest unto all men, as theirs
" also was *."

" Knowing this first, that there shall come in
" *the last days* scoffers, walking after their own
" lusts, and saying, *Where is the promise of his*
" *coming; for, since the fathers fell asleep, all*
" *things continue as they were from the beginning*
" *of the creation.* For this they willingly are ig-
" norant of, that by the word of God the heavens
" were of old, and the earth standing out of the
" water and in the water; whereby the world that
" then was, being overflowed with water, pe-
" rished †.

" But there were false prophets among the
" people, even as there shall be false teachers

* 2 Tim. iii. 1.

† 2 Peter iii. 3.

" among

" among you, who privily shall bring in damnable
" heresies, even denying the Lord that bought
" them, and bring upon themselves swift destruc-
" tion. And many shall follow their pernicious
" ways; by reason of whom the way of truth shall
" be evil spoken of. And through covetousness
" shall they with feigned words make merchandise
" of you: whose judgement now of a long time
" lingereth not, and their damnation slumbereth
" not—The Lord knoweth how to deliver the
" godly out of temptations, and to reserve the
" unjust unto the day of judgement to be pu-
" nished. But chiefly them that walk after the
" flesh in the lust of uncleanness, and despise
" government. Presumptuous are they, self-willed,
" they are not afraid to speak evil of dignities—
" These, as natural brute beasts, made to be taken
" and destroyed, speak evil of the things that they
" understand not, and shall utterly perish in their
" own corruption, and receive the reward of un-
" righteousness, as they that count it pleasure
" to riot in the day time. Spots they are, and
" blemishes, sporting themselves with their own
" deceivings while they feast with you. Having
" eyes full of adultery, and that cannot cease
" from sin; beguiling unstable souls; an heart
" have they exercised with covetous practices:
" cursed children—These are wells without water,
" clouds that are carried with a tempest; to whom
" the mist of darkness is reserved for ever. For,
" when they speak great swelling words of vanity,

" they

" they allure, through the lusts of the flesh, through
" much wantonness, those that were clean escaped
" from them who live in error*. While they
" promise them liberty, they themselves are the
" servants of corruption: for, of whom a man is
" overcome, of the same he is brought in bondage.
" For, if, after they have escaped the pollutions
" of the world through the knowledge of the Lord
" and Saviour Jesus Christ, they are again en-
" tangled therein and overcome, the latter end is
" worse with them than the beginning. For it
" had been better for them not to have known the
" way of righteousness, than, after they have
" known it, to turn from the holy commandment
" delivered unto them. But it is happened unto
" them according to the true proverb, The dog is
" turned to his own vomit again, and the sow
" that was washed to her wallowing in the mire †."

" There are certain men crept in unawares, who
" were before of old ordained to this condemna-
" tion, ungodly men, turning the grace of our God
" into lasciviousness, and denying the only Lord
" God, and our Lord Jesus Christ. I will there-
" fore" (namely with a view to account for this
" spirit of infidelity) " put you in remembrance,
" though ye once knew this, how that the Lord,
" having saved the people out of the land of

* The error, here spoken of, is *the Apostasy* of the *latter days*. Many, who had seen and rejected its absurdities, were notwithstanding to be deceived by the wiles of Infidelity.

† 2 Peter ii.

" Egypt, afterward destroyed them that believed
" not. These filthy dreamers defile the flesh, de-
" spise dominion, and speak evil of dignities.
" These speak evil of those things which they
" know not: but what they know naturally, as
" brute beasts, in those things they corrupt them-
" selves. Woe unto them! for they have gone in
" the way of Cain, and ran greedily after the error
" of Balaam for reward, and perished in the gain-
" saying of Core. These are spots in your feasts
" of charity, when they feast with you, feeding
" themselves without fear; clouds they are without
" water, carried about of winds; trees whose fruit
" withereth, without fruit, twice dead, plucked up
" by the roots; raging waves of the sea, foaming
" out their own shame; wandering stars, to whom
" is reserved the blackness of darkness for ever.
" And Enoch also, the seventh from Adam, prophe-
" sied of these, saying, Behold, the Lord cometh
" with ten thousand of his saints, to execute judg-
" ment upon all, and to convince all that are un-
" godly among them of all their ungodly deeds which
" they have ungodly committed, and of all their
" hard speeches which ungodly sinners have spoken
" against him. These are murmurers, complain-
" ers, walking after their own lusts; and their
" mouth speaketh great swelling words, having
" men's persons in admiration because of advan-
" tage. But beloved, remember ye the words
" which were spoken before of the Apostles of our
" Lord Jesus Christ; how that they told you there

" should

" should be mockers in *the last time*, who should " walk after their own ungodly lusts. These be " they who separate themselves, sensual, having " not the Spirit*."

" As ye have heard that Antichrist shall come, " even now are there many Antichrists—Who is a " liar, but he that denieth that Jesus is the Christ? " He is Antichrist, that denieth the Father and " the Son.—Every spirit, that confesseth not that " Jesus Christ is come in the flesh, is not of God: " and this is that spirit of Antichrist, whereof ye " have heard that it should come, and even now " already is it in the world †."

Let any one attentively compare together the two preceding sets of prophecies relative to *the latter days* and *the last days*, and he will be convinced, that they cannot both relate to the same persons; and consequently that *the latter days* and *the last days* must be two *entirely distinct* periods of time. All the prophecies, as I have already observed, that relate to *the latter days*, speak of *a great prevalence of superstition*, as being the distinguishing feature of *this period*; while all the prophecies, that relate to *the last days*, speak of *a great prevalence of blasphemous infidelity*, as being equally the distinguishing feature of *that period*. In the account indeed which St. John

* Jude 4—19.

† 1 John ii. 18, 22. iv. 3.

gives

gives of the principles of *Antichrist*, he uses *the last time* in the sense of *the whole period of the Christian dispensation*, because he uses it declaratively; but the reason of this will sufficiently appear, if we consider the import of the passage in which he describes the character of that great opponent of the Messiah.

Dr. Whitby supposes, that *the Jews*, who rejected the promised Saviour, are meant by *Antichrist*. Others have applied the character to *Cerinthus* and the *Manichèans*; and others, to *the impostor Barchochebas* *. From the language however of St. John, who is the only inspired writer that uses the term, I am much inclined to think, that *Antichrist*, strictly speaking, is a sort of generic name, including all persons who answer to the description given of that character. Now the special badge assigned to the character is *a denial of the Father and the Son:* a denial of the Son *positively*, a denial of the Father either *positively* or *by implication*. All therefore, who answer to this description, are members of *Antichrist*. The existence of his blasphemous *principles* is commensurate with *the whole period of the Christian dispensation:* but his *peculiar reign*, his *open developement*, is confined to *the last days* of *the last time*. St. John tells his disciples, "ye have heard "that *Antichrist* shall come." This opinion that has ever prevailed in the Church respecting the

* See Pol. Synop. in loc.

mani-

manifestation of some great opponent of the Messiah at an era far remote from the days of the Apostle *, an opinion founded no doubt upon the prophecies of Daniel, he by no means controverts: he warns them however to be upon their guard; inasmuch as there were many even then in the world, who were tainted with the *principles* of *Antichrist*, namely *a denial of the Father and the Son*. The harmony of the apostolical writers upon this point is very remarkable. St. John declares, that the *spirit* of *Antichrist* or *Infidelity* was already, even in his days, in the world; although it was not yet *revealed*, or exhibited to mankind in an *embodied* form. Daniel had given a description of the monster in his *mature* state, as a *king* or *power* that magnified himself above every god and spoke marvellous things against the God of gods; and St. John adds, that his detestable *principles*

* "The idea, which the early Christians in general formed "of *Antichrist*, was that of a power to be revealed in distant "times, after the dissolution of the Roman empire; of a power "to arise out of the ruins of that empire." (Bp. Hurd on Prophecy, P. 221.) To this we must add the declaration of St. John, that *the power in question* should deny both the Father and the Son: and we shall then perceive, that the *Antichrist*, about to be revealed in distant times, about to arise out of the ruins of the old Roman empire, is certainly not *the Papacy*, as Bp. Hurd supposes, but *a tyrannical state* of a very different nature. *The Papacy* arose out of the ruins of the Empire, but it never denied either the Father or the Son. *Antichrist* is likewise to arise out of the ruins of the Empire, and is to be known by his denial both of the Father and the Son.

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were already working, and would continue to work through the whole *period of the last time*, as meaning *the Christian dispensation*, though they would not be developed till *the last days* of *the last time*. In a similar manner, both St. Peter and St. Jude represent persons of the same principles as those which should be openly avowed and acted upon in *the last days*, as intruding into the feasts of charity usual among the primitive Christians, and consequently as contemporary with themselves *. Events have amply shewn the accuracy of these declarations. The *opinions* of *Antichrist* were secretly lurking in the Church even in the earliest ages: it has been our lot to behold them embraced *without disguise* by a whole nation. "The begin-" ning of the monster was in the apostolic age: " for it were easy to trace the pedigree of French " philosophy, Jacobinism, and Bavarian illumina-" tion, up to the first heresies †."

As for *the Papacy*, it answers in no particular to the character of *Antichrist* as delineated by St. John ‡. The superstition of *that great Apostasy* is

* See the preceding citations.

† Bp. Horsley's Letter on Isaiah xviii.—See this matter shewn at large in the Abbè Barruel's Mem. of Jacobinism.

‡ The title of *Antichrist* has usually been applied to *the Pope* by protestant expositors, and by the Waldenses and Albigenses before the era of *the Reformation:* but I cannot find, that they have any warrant from *Scripture* for so doing. The corruptions of *the Papacy* are largely indeed predicted under the name of *an Apostasy*; which was to consist partly in the superstitious will-

is indeed to continue to the very end of *the* 1260 *days*, and is therefore to be contemporary during the latter period of its existence with *the reign of Antichrist:* but the domination of *that infidel tyrant* is so strongly marked by *atheism, insubordination,* and *a total want of all the kinder affections of our nature*; that, for a season, till he has united himself with *the man of sin* the domineering head of *the Apostasy,* the abominations even of *the papal superstition* are scarcely visible near the infernal glare of *avowed Antichristianity.*

The phrase of *the time of the end,* so frequently used by Daniel, means, I conceive, *the termination of the whole* 1260 *days*; the conclusion of the great drama of *the two-fold Apostasy* and *the reign of Antichrist. The time of the end* commences then, so soon as *the* 1260 *days* expire; and it apparently extends through *the* 75 *years,* which intervene between *the end of the* 1260 *days,* and *the beginning of the season of Millennian blessedness.* It is the awful period in short, during which the judgments of God will go abroad through all the earth, and during which his great controversy with the nations will be carried on.

will-worship of Saints, partly in the persecution of the pious, and partly in the exercise of a catholic tyranny over the Church: and *the Papacy* itself is described under the symbols of *a little horn, a harlot,* and *a two-horned beast:* but *the Pope* is no where, that I have been able to discover, termed *Antichrist*; for he never denied either *the Father* or *the Son.* The identity of *Antichrist* and *the little horn* has been rather assumed, than proved.

That such is the proper meaning of the phrase is sufficiently evident, both from the following texts, and from the number of great events which are all as it were crowded into the single period of *the time of the end.*

The little horn "shall wear out the saints of the "Most High;—and they shall be given into his "hand until *a time, and times, and the dividing of* "*time,*" or 1260 *prophetic days:* "but the judg- "ment shall sit; and they shall take away his do- "minion, to consume and destroy it *unto the* "*end**."—"It shall be for *a time, and times, and* "*a half*; and, when he shall have accomplished "to scatter the power of his holy people, *all these* "*things shall be finished.* And I heard, but I "understood not: then said I, O my Lord, *what* "*shall be the end of these things?* And he said, "Go thy way, Daniel: for the words are closed "up, and sealed, till *the time of the end*†." Thus it manifestly appears, that *the time of the end* commences at *the termination of the time, and times, and the dividing of time*; and that, at *this time of the end,* "all these things," namely all the things contained in the foregoing prophecies, "shall be finished‡."

Accord-

* Dan. vii. 25, 26.

† Dan. xii. 7, 8, 9.

‡ It might at the first seem from comparing together Dan. xii. 4, 9. and Rev. xxii. 10. that *the time of the end* meant *the whole period of the Christian dispensation:* for the angel informs Daniel, that *the words are sealed to the time of the end,* while

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Accordingly we shall find, that *all these things* are severally declared to *be* finished *at this very time of the end.* Thus the vision of *the ram and the he-goat*, which extends from some indeterminate period during *the reign of the ram* to *the cleansing of the sanctuary*, is to reach unto *the time of the end**. Thus *the reformation from the great Apostasy*, or *the prophesying of the two witnesses*, is to continue in a progressive state to *the time of the*

the angel charges St. John *not to seal the prophecy of the Apocalypse for the time is at hand.* This however certainly cannot be the case; neither are the two passages by any means of the same import. St. John was commanded *not to seal his prophecy*, because the earliest part of it was about to be immediately accomplished, and the remainder of it afterwards in regular chronological succession. Now the earliest part of Daniel's prophecies began *likewise* to be immediately accomplished, and the remainder also followed in regular chronological succession. Hence it is plain, that in the sense, in which St. John was charged *not to seal his book*, Daniel might likewise have been charged not to seal *his* book. Yet, since Daniel was commanded *to seal his book till the time of the end*, we must look out for some different interpretation: and this I apprehend to be, that the book should not be fully understood till the termination of *the* 1260 *years*; but *then* that all the things contained in it should be finished. (Dan. xii. 7.) In fact, in the sense, in which the phrase is used in the Apocalypse, Daniel's book was as much an unsealed one as St. John's; for many of his prophecies were accomplished long before the commencement of the Christian dispensation: consequently *the time of the end* cannot mean *the whole period of the Christian dispensation*; for, if it did, and if the phrase were used in the same sense as it is by St. John, the book would *not* have continued sealed till *the time of the end*, but would have been unsealed *before* that time.

* Dan. viii. 17.

end.

end *. Thus *the war of the atheistical king* with the kings of the North and the South, *his invasion of Palestine*, and *his subsequent destruction*, are all to be at *the time of the end* †. Thus *the restoration of the Jews* is to commence at the period when all these things shall be finished, and consequently at *the time of the end* ‡. And thus *the prophecies of Daniel are to be sealed*, or, in other words not receive their full accomplishment so as to be *completely* understood, till *the time of the end* §.

When *that time* arrives, when *the* 1260 *years* shall have expired, and when God shall have ceased to scatter the power of his dispersed yet separated people; *all these things shall be finished* ‖.

CHAP.

* Dan. xi. 35. † Dan. xi. 40. ‡ Dan. xii. 7, 9.
§ Dan. xii. 4, 9. ‖ See Rev. xiii. 2.

‖ Mr. Mede expounds *the time of the end* to mean *the latter days of the Roman empire*. In this exposition he allows much too great a latitude to the phrase. It means, not merely *the latter days of the Roman empire*, but *the end of the* 1260 *days* when the papal Roman empire was to be utterly destroyed. That such is its import, is sufficiently evident from the various texts in which it occurs. I suspect, that this excellent commentator was a little influenced in giving so lax an interpretation of it, and Bp. Newton in adopting that interpretation, by what is too apt to influence us all, *a love of system*. Having predetermined, that the *kings of the South* and *the North*, mentioned by Daniel as attacking *the king who magnified himself above every god*, (Dan. xi. 40.) should be *the Saracens* and *the Turks*, it was necessary to give such an interpretation to the phrase of *the time of the end* as would warrant their exposition of the prophecy. For if they had allowed that *the time of the end* did not commence

commence till the expiration of *the* 1260 *days*, that single circumstance would have been sufficient to confute the opinion that *those two kings* denoted *the Saracens* and *the Turks*. (See Bp. Newton's Dissert. Vol. i. P. 398. *Whatever powers* be intended by *the two kings*, Daniel plainly informs us, that the war, which they are to carry on, is not even to *commence* till *the time of the end*, and that it is to be contemporary with *the restoration of the Jews:* and this *time of the end*, as may be gathered from other texts, is *the termination of the* 1260 *days:* it is impossible therefore, that *the two kings* should be *the Saracens* and *the Turks*. This subject will be resumed hereafter.

CHAP. IV.

Concerning the two first prophecies of Daniel and the little horn of the fourth beast.

THE prophetic dream of Nebuchadnezzar, and *the vision of the four beasts*, equally predict, that, from the era of *the Babylonian monarchy* to the commencement of *the Millennium*, there should be *four*, and *no more than four empires*, universal so far as *the Church* is concerned.

The first, or *Babylonian empire*, is symbolized by *the golden head of the image;* and by *the lion with eagle's wings.*

The second, or *Medo-Persian empire*, is symbolized by *the silver breast and arms of the image;* and by *the bear with three ribs in its mouth.*

The third, or *Macedonian empire*, is symbolized by *the brazen belly and thighs of the image;* and by *the leopard with four wings and four heads.*

And *the fourth*, or *Roman empire*, is symbolized by *the iron and clayey feet of the image, branching out into ten toes;* and by *the fourth beast* diverse from all the others, being compounded of the three preceding symbols, *a lion*, *a bear*, and a *leopard**, and *having ten horns.*

* See Rev. xiii. 2,

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The accuracy, with which *the three first sets* of these double hieroglyphics describe *the three first great monarchies*, has been so amply shewn by writers upon the prophecies, that it is superfluous for me to discuss the subject afresh: I shall therefore confine myself to the history of *the fourth empire*, symbolized by *the feet of the image*, and by *the ten-horned beast*.

The account of *this fourth empire* in *Nebuchadnezzar's dream* is simply, that it should be as strong as iron, and break in pieces and bruise *the three preceding empires;* but that it should afterwards be divided into *ten kingdoms*, answering to *the ten toes of the image*, which, like a mixture of clay and iron, should not be equally powerful, but partly strong, and partly weak: that the sovereigns of these different kingdoms should be perpetually contracting matrimonial alliances with each other, but that nevertheless they should not cohere together the better on that account *; for, although one or two of the kingdoms might be thus united together under a single government †, yet that the principle

* "Whereas thou sawest iron mingled with miry clay, they "shall mingle themselves with the seed of men: but they shall "not cleave one to another, even as iron is not mixed with "clay." (Dan. ii. 43.) The interpretation of this passage, which I have adopted, seems to me by much the most simple and natural. (See Bp. Newton's Dissert. Vol. i. P. 241.)

† *The empire of Charlemagne* forms a seeming exception to this statement: but, as we shall hereafter see, *that empire* is predicted under the symbol of *the last head of the great Roman beast*, *a head* that

principle of adhesion should be so completely destroyed, that there never should be *a fifth universal monarchy like the four preceding ones:* on the contrary, that *the only fifth empire* should be of *a spiritual nature*, which was to break in pieces and consume all the other kingdoms, and stand, itself, for ever.

To see how exactly the whole of this prophecy has been accomplished, excepting the last particular which is still future, we need only read the modern history of Europe.

The account of *the fourth empire*, in *the second prophecy of Daniel*, varies from that, in *the dream of Nebuchadnezzar*, only by the introduction of *another power*, not mentioned before among *the ten sovereigns*, which is termed *a little horn*. The description given of *this eleventh power* is, that it came up among *the other ten horns:* that *three* of *the first horns* were plucked up before it: that it had eyes like the eyes of a man, and a mouth speaking great things: that its look was more stout than its fellows: and that it "made war upon the "saints, and prevailed against them, until the An- "cient of days came, and judgment was given to "the saints of the Most High, and the time came "that the saints possessed the kingdom." Upon Daniel's inquiring the meaning of *this symbol*, he is informed by the interpreting angel, that it repre-

that should be commensurate with *the whole beast*. After the death of Charlemagne, his vast dominions soon fell asunder, and *the Roman empire* again returned to its divided state.

sents

sents *a power*, which was to rise up behind *the ten kings*, and was to *subdue* or *depress three of them*: that it was, in some respect or another, to be different from all the rest of the kings: that it was to speak great words by the side of the Most High: that it was to wear out or persecute the saints of the Most High: that it was to change times and laws: and that it was to continue in the possession of a tyrannical authority until *a time, and times, and the dividing of time*, or *three prophetic years and a half*; in other words, till the commencement of *the reign of the saints*, or *the apocalyptic millennium*: for, since *the little horn* was to prevail both to *the beginning* of *this reign of the saints*, and to *the end* of *the three years and a half*, it is manifest, that, when *the three years and a half end*, the *reign of the saints will be beginning* *. Exactly at the same time, *the Roman beast*, or *the fourth great empire*, from among whose *ten horns the little horn* was to arise, will be slain; and *that* on account of the sin which he has contracted by tolerating and sanctioning the great words spoken by *his little horn* †: for *the Roman beast* in *his revived state* ‡, and *his little tyrannical horn*, are

* Compare Dan. vii—21, 22 with Ver. 25, 26.

† "I beheld then, *because* of the voice of the great words which "the horn spake; I beheld, even till the beast was slain." Dan. vii. 11.

‡ This *revived state* of *the Roman beast* is expressly mentioned by St. John, though not particularly noticed by Daniel. (See Rev. xiii. 1. and xvii—8, 11.) The subject of his *revival* will be resumed hereafter.

each

each to continue in power during the very same period of *three years and a half* or 42 *months*; consequently they are to *begin* and *end* their career together *.

At the termination then of this period, *the fourth beast* and *his little horn* will be utterly destroyed, and given to the burning flame; and *the triumphant reign of Christ*, or *the kingdom of the mountain*, will commence. But *the three other beasts*, namely *the Babylonian*, *the Medo-Persian*, and *the Macedonian*, which were all *idolatrous beasts* as contradistinguished from *an apostatically idolatrous one*, although *their dominion* or *their power of oppressing the Church* be taken away, will have *their lives* or *idolatrous principles* prolonged for a season and a time: that is, prolonged, *after* the utter destruction of *the revived fourth beast* and *his apostatical principles*, and consequently *during* the reign of the saints; which, as we have seen, is to commence at the death of *the fourth beast*, or at the end of his tyranny of 42 *prophetic months*.

The lives however of *the three beasts* are only to be prolonged for a season. Unreclaimed by the glorious manifestations of God in favour of his *millennian Church*, they will still persevere in their idolatry; and, at the close of *the thousand years*, will arrive at such a pitch of daring impiety, as to make an open attack even upon *the beloved city*.

* Dan. vii. 25—Rev. xiii. 5.

But

But fire from the Lord will consume them; and *the Church of Christ* will be finally translated from *earth* to *heaven* *.

No doubt has been entertained by most commentators upon the prophecies, that Daniel's *fourth beast* is *the Roman empire* †; nor by most *protestant* commentators, that *the ten horns of the beast* are *the ten independent kingdoms* into which *that empire* was finally divided. But there has not been quite the same unity of opinion, at least not of late, respecting either the character of *the little horn*, or *the three kings* whom it was to subdue.

Mr. Kett supposes, that the history of *the little horn of the fourth beast* is "an epitomè of the

* Compare Dan. vii. 13. with Rev. xx. Both St. John and Ezekiel agree in calling *the nations*, which will continue unreclaimed during the Millennium, *Gog and Magog*. See Ezek. xxxviii. and xxxix.

† "All ancient writers, both Jewish and Christian, agree with "Jerome in explaining *the fourth kingdom* to be *the Roman*. "Porphyry, who was a heathen, was the first who broached the "other opinion; which, though it hath been maintained since "by some of the moderns, is yet not only destitute of the au- "thority, but is even contrary to the authority, of both scrip- "ture and history. It is a just observation of Mr. Mede, who "was as able and consummate a judge as any of these matters: "*The Roman empire to be the fourth kingdom of Daniel, was be-* "*lieved by the Church of Israel both before and in our Saviour's* "*time; received by the disciples of the Apostles, and the whole* "*Christian Church, for the first 300 years, without any known con-* "*tradiction. And I confess, having so good ground in Scripture, it* "*is with me tantum non articulus fidei, little less than an article of* "*faith.*" Bp. Newton's Dissert. Vol. I. P. 242, 243.

 whole

" whole history of *Antichrist* *;" who, according to his scheme, is *a triple monster*, compounded of *Popery*, *Mohammedism*, and *Infidelity* †. Hence he conjectures, that *the little horn of the he-goat* ‡ is nearly allied to *the little horn of the fourth beast*, and in some measure even the same: for, as *the eastern little horn* is upon his plan primarily *Mohammedism*, and ultimately *Infidelity*: so *the western little horn* is primarily *Popery*, and ultimately *Infidelity* likewise. Nay it is even more: for, if I rightly understand Mr. Kett, it is also to include *Mohammedism*: inasmuch as Daniel's account of it " is to be considered as an epitomè of the *whole* " history of *Antichrist*," that is, of *Antichrist* in *every one* of *the three forms* which Mr. Kett ascribes to him. " In the main points of opposition " to Christ," says he, " and of persecution of his " servants, *all the branches* of *Antichrist* must ne- " cessarily agree; but the marks, which distin- " guish *these confederate powers* from *each other*, " appear to me very strongly discriminated *in* " *these different visions* of Daniel. *All* foretell " the power of *Antichrist*, and contain allusions " perhaps to *all* the different forms of that power: " but *each* vision seems to describe *one* of these " forms with *peculiar distinctness*, while it points " to *some* circumstances which strongly character- " ize *that* power, which was to arise the *last*; and, " if we rightly conjecture, will prevail the *most*,

* Hist. the Interp. Vol. 1. P. 340. † Ibid. P. 309.

‡ Dan. viii. 9.

" and

" and which are not easily appropriated to either " of the other *. The symbol of *a little horn* is " applicable to *Antichrist* in the *beginnings* of all " its forms, *Papal*, *Mohammedan*, and *Infidel*. *The* " *power of Antichrist* is still *the little horn:* but, " *as exerted in Greece and the East*, it is described " as *the little horn of the he-goat* or *the third em-* " *pire*, and this even to the present hour; for the " seat of the Mohammedan empire is Grecia, or " what was called the *Greek empire*. As exerted " *in Italy and the West*, it is described as *the little* " *horn of the fourth beast*, or *the fourth empire*. " But it is remarkable, that in those predictions, " which the angel expressly declares will be ac- " complished towards the end of the appointed " time, this distinction of *East* and *West* seems to " to be lost, both in this of *the Ram and the He-* " *Goat*, and in the following vision, (which I con-

* I have not been able clearly to discover, *which* of the three visions Mr. Kett supposes to describe *with peculiar distinctness* the *infidel Antichrist*. According to his plan, *the little horn of the fourth beast* is primarily *the Papacy*, secondarily *Mohammedism*, and ultimately *Infidelity:* (Hist. the Inter. of Proph. Vol. 1. P. 378 et infra) *the little horn of the he-goat or the third beast* is primarily *Mohammedism*, and ultimately *Infidelity:* (Ibid. P. 355 et infra) and *the king, predicted in Daniel's last vision*, is both *the Papacy*, in which case his antagonists, *the king of the South* and *the king of the North*, are *the Saracens* and *the Turks;* (Ibid. P. 368.) and he is likewise *a double type of Antichrist*. (Ibid.) In *the table of contents* indeed prefixed to his second volume, he speaks of *the little horn of the fourth beast* as being solely *the infidel power;* but the table itself by no means quadrates with the contents of either volume.

" ceive intended *particularly* to describe *the Mo-*
" *hammedan* and *Papal powers)*, and *Antichrist*
" appears with all the subtlety and fury and uni-
" versally extended tyranny, with which we find
" him delineated in *the Revelation* under the sym-
" bol of *the second beast*, and which corresponds
" with *the little horn* in the vision of *the four*
" *beasts*, which is to be considered as *an epitomè*
" *of the whole history of Antichrist* *. And this
" circumstance, I apprehend, intimates the *general*
" apostasy and persecution which is to take place
" under *the infidel power*, which was to succeed the
" violence of *the two former*, and be an instrument
" of punishment to their adherents, and of trial to
" the church of Christ †."

What *the three horns* or *kingdoms* are which the prophet beheld plucked up before *the little horn*, Mr. Kett does not himself attempt to decide; but, agreeably to his supposition, that *this little horn* is a symbol of *Antichrist in all his three forms*, he seems to think that *every one* of *these three forms* will respectively depress *three kingdoms*. " When
" we considered *the vision of the beasts, and the*
" *little horn which rose among or after the ten*
" *horns*, it was observed, that this vision probably
" contained *a description of the whole of Anti-*

* Mr. Kett means, that *the little horn*, not *the vision of the four beasts*, is the epitomè of the whole history of *Antichrist*. " This
" account of *the little horn*," says he, " I consider as an epitomè
" of the whole history of Antichrist." Vol. I. P. 340.

† Hist. the Interp. of Proph. Vol. I. P. 347.

christ.

" *christ.* The *distinct* pictures, which we have " since seen of *the Mohammedan* and *papal forms* " of this power, appear to confirm this idea. And, " when we reflect upon the superior solemnity of " the conclusion of *this first vision*, it will, I think, " seem probable, that in this general description " the *last* of the forms it was to assume would be " the *most* particularly noticed, if any were parti- " cularized above the rest. We shall find, I " think, upon examination, that this was really the " case. These *ten kingdoms* do not *necessarily* " appear to belong to the *western* division of the " empire*; and it seems clear, that this broken " form is to remain till the judgment is set. We " are therefore at liberty to suppose, that *this little* " *horn*, which is *Antichrist*, represents both *the* " *Mohammedan power in the east*, and *the papal* " *power in the west;* which were in fact raised up " nearly together: and, if the description of *this* " *horn* be found fairly applicable to *another power* " which was to arise afterwards, within the bounds " of the ancient Roman empire, (as we gather " from the consideration of other prophecies,) we " may as naturally conclude, that it was designed " to represent *that power also.* If this be granted, " and surely it can hardly be denied, the different " opinions of commentators respecting *this horn*, " so far from being discordant, will be found in " unison, and more loudly sound the harmony of

* It will hereafter be shewn, that they *do* necessarily belong to the western division of the empire.

" prophetic truth *. Those, who see *the Moham-
" medan power* in *the little horn which arose from
" the fourth beast*, generally suppose *Egypt*, *Asia*,

* This method of shewing *the concordance of commentators*, and *the harmony of prophetic truth*, would, I fear, have but very little weight with a captious infidel. Such a person would naturally say, " If *a single symbol* may *at once* represent *so many different* " *powers*, it is impossible that there should be any certainty in " prophecy. A symbol *must* typify *some one specific power* to the " *exclusion of all others;* or else it may be made to signify just " what the commentator pleases. In *one age* it may be conve- " nient to apply it to *Mohammedism ;* in *another*, to *Popery;* in " *a third*, to *Infidelity ; Mr. Kett* informs us, that it represents " them *all: a succeeding writer* may apply it to *a power not yet* " *arisen:* what opinion can we form of so very ductile a pro- " phecy as this?" These objections I am unable to answer upon Mr. Kett's plan: but nothing is more easy, if we adopt the simple and reasonable scheme of " utterly denying the possibi- " lity of *a chronological prophecy* being capable of receiving more " than *one* completion; and of allowing no interpretation of it " to be valid, except the prediction agree with its supposed ac- " complishment in *every* particular." On these principles, the answer would be sufficiently obvious. " There is *a certain* " *power*, which *perfectly* accords with this symbol of *the little* " *horn* both *chronologically*, *locally*, and *circumstantially:* there- " fore *the symbol* must relate to *this individual power*, and to *none* " *else;* to none either of those which *preceded* it, or which here- " after may *succeed* it. History *undeniably* shews us, that *the* " *power* in question *does* agree in all these points with *the symbol:* " we *know* that Daniel flourished long before *this power* arose: " we *know*, that in his days no *human* wisdom *could* have foreseen " that it *would* arise: how then are we to account for this exact " correspondence between *the symbol* and *the power*, except by " allowing the divine inspiration of him, to whom the mystic " vision of *the four beasts* was so accurately revealed, and to " whom at the same time a literal interpretation of it was pro- " phetically detailed?"

" and *Greece*, to be *the three horns* plucked up by " the roots before it. Bp. Newton, in his applica- " tion of this prophecy to *the papal power*, consi- " ders them to be *the exarchate of Ravenna*, *the* " *kingdom of Lombardy*, and *the state of Rome*; " and observes, that *the pope* hath in a manner " pointed himself out for the person described, by " wearing the triple crown. We can at present " form no opinion concerning *the three horns*, " which are to be eradicated by *the infidel power*; " whether absolutely *kingdoms* be meant, or whe- " ther *independent states* may be considered as a " sufficient explanation: but posterity may be en- " abled to decide upon this subject perhaps more " clearly than the partial fulfilment of this pro- " phecy has hitherto enabled us to do, respecting " the conquests of *the Mohammedan* and *papal* " *powers* *."

The foregoing plan of Mr. Kett appears to me much too complicated and intricate to be probable. If *one and the same horn* is to symbolize *three different powers*, there certainly cannot be any precision or definiteness in the prophecy; for it must be *mere* conjecture to attempt to determine, *what part* of the history of *the little horn* belongs to *one* of *the three powers*, and *what* respectively to the *two others*. From the language of Daniel himself no such system can be fairly deduced. Throughout the whole vision of *the four beasts*, the *little horn* is described as strictly and simply *one power*,

* Hist. the Int. of Proph. Vol. i. P. 376.

uniform and consistent in its conduct, performing a certain number of clearly defined actions, and continuing in the exercise of a tyrannical authority the precise term of *three prophetic years and a half*. It is surely then highly improbable, and extremely unlike the usual method of Daniel's writing, to suppose, that, while in the exuberance of his symbolical imagery he gives *two* several hieroglyphical descriptions of *the first* and *fourth empires* and no less than *three* such descriptions of *the second* and *third empires**; he should nevertheless be suddenly reduced to such a poverty of imagination as to represent *three very different powers* by *one and the same symbol*, thereby involving the history of *those powers* in the most impenetrable obscurity and the most perplexing uncertainty. To repeat an observation which I have already made, if *various symbols* be used to represent the *same thing*, we shall be in no danger of mistaking the prophet's meaning, provided only we can ascertain the import of *each individual symbol*; but, if, on the contrary, in the course of a single passage, *the same symbol* be used to express *many different things*, it will be impossible to understand a prophecy couched in such ambiguous terms, because we can never be sure, when we proceed to consider the prophecy article by article, to *which* of those different things *each article* is to be referred. On these grounds I feel myself compelled to reject Mr. Kett's interpretation of the history of *the little*

* Dan. ii. vii. viii.

horn,

horn, as resting upon no solid foundation, and receiving no warrant from the plain language of Daniel.

Mr. Galloway, avoiding the perplexity introduced by Mr. Kett, supposes, that *the little horn* is *one*, and only *one*, *power*; which power he conjectures to be *revolutionary France*. Many however are the difficulties which must be overcome, before such an opinion as this can be satisfactorily established. The difficulties are these. *The horn* is termed by the prophet *a little horn*, and is represented as *a distinct power* from *the other ten horns*; whereas *France* is not only *one* of these *ten horns*, but *the very largest* of them all: and *this little horn* is to *subdue three of the first kings*, to *wear out the saints of the Most High*, and to *continue in power during the space of a time, and times, and the dividing of time*; whereas *none of these marks* appear, at the first sight, to be at all applicable to *revolutionary France*.

With regard to the epithet *little*, Mr. Galloway will not allow it to be taken in the literal and most obvious sense. "It cannot," says he, "be *little* "in respect to strength and power; but he is, in "the sense of the prophet, as I humbly appre- "hend, *little*, and of no weight, in the scale of vir- "tue and religion, and of *little* or no account in "the sight and estimation of God. He is *little* "and worthless, because he is to exceed in wick- "edness all before him. In this sense the word is

"used

" used in many passages of Scripture*. Moreover " his power, however great for a time, is *little*, be- " cause it is to continue but a *little* time when " compared with other prophetic periods; and it " is *little* indeed when compared with the power " of Christ, who, according to St. Paul, *shall con-* " *sume it with the spirit of his mouth, and destroy* " *it with the brightness of his coming.* With this " sense of the word *little* all its other tropes, as we " shall presently find, are in perfect agreement; " and therefore we may conclude it is the true li- " teral sense †." *The three kingdoms,* which *the little horn* was to subdue, Mr. Galloway conjectures to be *the kingdom of France, the Stadholderate of Holland,* and *the Helvetic union or Swiss confederacy* ‡. And *the saints of the Most High,* whom it was to wear out, he supposes to be *the popish clergy of France* and *such of the laity as adhered to them* §.—The prophet however asserts, that *the little horn* was to wear out *the saints* during the space of *three years and a half.* These years have been usually thought to be *prophetic years,* in which case they would be the same period as *the forty-two prophetic months,* or *the twelve hundred and sixty prophetic days:* but Mr. Galloway maintains, that they are mere *natural* or *solar*

* The texts, which Mr. Galloway cites in favour of this interpretation, are the following: 1 Sam. xv. 17—Nehem. ix. 32 —Isaiah xl. 15—Micah v. 2.

† Comment. P. 401. ‡ Ibid. P. 419. § Ibid. P. 417.

years;

years; and cites, in proof of his supposition, the history of Nebuchadnezzar, whose madness was to continue *seven times*, or *seven natural years*, not *seven prophetic years**. *The three times and a half* then, during which *the horn* was to wear out *the saints*, are, according to Mr. Galloway, *the three natural years and a half*, during which Christianity was formally suppressed by law in France. "Taking," says he, "certain late events, which have "come to pass in *France*, as my guide, I am led to "interpret these numbers into *three (literal) "years and a half:* a construction, not only justified by the text, but clearly supported by the "events. For, if we date the beginning of this "period, at the time of the last dreadful decree for "the exile of the clergy, and its murderous execution; and its end, at the time of the decree "granting to the Christians, who remained in "France, and had, through the mercies of God, "been wonderfully preserved, a free toleration of "their religion: we shall find it *a time, times, and "the dividing of time*, or exactly *three years and a "half.* The decree for the exile of the clergy "passed *the 26th of August* 1792, but the murderous execution of it was not finished until *the "latter end of the following month.* From that "time no person in France dared to mention the "name of God, or of his blessed Son Jesus Christ, "but with disrepect and contempt; or, if he did,

* Comment. P. 413—417.

he

" he was scorned and insulted, and put to death
" as a fanatic. This is therefore a proper epoch,
" from whence to date the giving up the saints into
" the hands of *the little horn*, or *the then horrible*
" *government of France*, whose power was then
" styled *the reign of terror and of death.* As to
" the end of this prophetic period, the event is
" equally demonstrative of it. For from *the end*
" *of September* 1792, when the clergy were impri-
" soned and massacred, (for they were not per-
" mitted even to go into exile) the distressing
" state of the Christians in France surpasses de-
" scription. Death, the most horrible, was con-
" tinually staring them in the face. The guillo-
" tine, the cannon, musket, and national baths,
" were in constant exercise; and the minds of
" every man, woman, and child, professing Chris-
" tianity, were smitten with the dread of immedi-
" ate death. In this dreadful state (a state in
" which, according to the literal sense of the text,
" they were *given into the hand* of the French
" government) they remained until *the latter end*
" *of March* 1796; when, glutted with Christian
" blood, the atheistical demagogues passed a de-
" cree, granting a full toleration of all kinds of re-
" ligion, which virtually repealed all the decrees
" against fanatics, and delivered the Christians out
" of their hands. Now, if we calculate the time
" between *the latter end of September* 1792, and
" *the latter end of March* 1796, we shall find it,
" in the language of prophecy, *a time, times, and a*

" *dividing*

" *dividing of time;* which, when interpreted, is " exactly a period of *three years and a half**."

This hypothesis of Mr. Galloway is, I fear, no better founded than that of Mr. Kett.

Whatever the epithet *little* may signify in other parts of Scripture †, the context sufficiently shews, that, when applied to *the eleventh horn* of *the Ro-*

* Comment. P. 417.

† I am not perfectly clear, that the word *little* ever occurs in Scripture in the sense of *morally worthless*. The passages, cited by Mr. Galloway in support of this interpretation of the word, afford it no support whatsoever. In all of them, without exception, the epithet *little* is used in the sense of *worthless or trifling in point of value or consequence*, not in that of *worthless in point of religion and morality*. It is superfluous to observe, that there is *a most essential difference* between *these two kinds of worthlessness*. Cruden, than whom few men were better acquainted with the bible, does not mention the sense of *morally worthless* among the different scriptural significations which he supposes the word *little* to bear: and Parkhurst only gives three meanings of the radical זער, here used by Daniel, namely *small* in point of *size*, *time*, and *quantity*. The matter, after all, is reduceable to this. We are not concerned with what the *English* word *little* may mean, when *it* occurs in Scripture; but with what the *Hebrew* word זער, which occurs in this particular passage, means. Let the reader then turn to *Calasio's Heb. Concordance*, and he will soon be satisfied, that the word זער never signifies *morally worthless*. Mr. Galloway does not seem to have been aware, that this word זער is not used in *any one* of the passages to which he refers in proof of his interpretation. Consequently, even if our English translation *little* had signified *morally worthless* in all of them, he would have been no nearer to the establishing of his opinion. In one of them indeed the cognate word צער is used; but this no more bears the sense of *morally worthless* than זער. In the three others, three entirely different words are employed; all of which are alike translated *little*.

man

man beast, it simply means *small in point of size.* There is a very sensible rule, that words used *in the same passage* antithetically or relatively must bear *the same* kind *of signification.* Thus, when Ezekiel, in one continued clause, speaks of a *righteous* man turning from his *righteousness* to *iniquity*, and of a *wicked* man turning from his *wickedness* to *righteousness* :* no one can reasonably doubt, that the *righteousness*, which the one has forsaken, is the very *righteousness*, which the other has attained; or that the *iniquity*, which the one has plunged into, is no less an aberration from the will of God, (though it may not be precisely the same *mode* of aberration,) than the *iniquity*, which the other has happily forsaken. Unless this be allowed, the antithesis and relation of the words *righteous man* and *wicked man*, and *righteousness* and *wickedness*, are entirely destroyed; and the whole passage is consequently deprived of all definiteness of meaning. If then we advert to the context of the passage, wherein *the little horn* is mentioned, we shall find, that the prophet beheld four *great* beasts coming up from the sea; and that one of these *great* beasts had a *little* horn, which sprung up among his other ten *larger* horns. In a similar manner, if we advert to the context of the passage, wherein *the little horn of the he-goat* or *third great beast* is mentioned †, we shall find,

* Ezek. xviii. 26, 27.

† *The he-goat* symbolizes *the same power* as *the leopard* in the preceding vision of *the four beasts.*

that

that this *he-goat* is said to have had one *great* horn; from the broken stump of which came up four *notable* horns, and also a *little* horn which came forth out of one of the four *notable* horns*. With such a *double* context then before us, is it reasonable to suppose, that *the four great beasts*, and *the great horn*, mean literally *four beasts, and a horn, large in point of size;* but that *the little horn* does not mean literally *a horn small in point of size*, but figuratively *a morally worthless horn?* To make the two passages at all consistent, the same *kind* of signification must be borne by the word *great*, as as by the word *little:* consequently, if *a little horn* mean *a morally worthless state, a great horn*, and *a great beast* will mean *a morally worthy state or empire.* But, since this conclusion is a manifest absurdity, and since *a great horn* and *a great beast* certainly mean *a large state or empire, a little horn* must necessarily mean *a small state. France* however is both *a large state*, and *one* of *the ten horns*; and *the little horn*, whatever it may be, is both *a small state*, and *not one* of *the ten horns: France* therefore most undeniably cannot be symbolized by *the little horn.*

Having thus shewn, that *the little horn* cannot be *France*, it may seem almost unnecessary to prosecute the matter any further; for, if *the horn* itself be not *France*, none of the *particulars* which are predicated of *the horn* can be applied to *that country.* Nevertheless, in order that the non-identity of

* Dan. viii. 8, 9.

France

France and *the little horn* may be the more satisfactorily established, I shall likewise consider the other points wherein Mr. Galloway thinks that he has discovered an agreement between them.

The little horn is to depress three of the first ten horns. These, according to Mr. Galloway, are *the monarchy of France, the stadholderate of Holland,* and *the Swiss confederacy*—The first objection, that an *historical* student would make to such a mode of interpretation, is obviously this: Daniel declares, that three of the *first* ten horns should be plucked up before *the little horn:* now, upon adverting to the list of the ten *primary* Gothic sovereignties into which *the Roman empire* was *originally* divided, we shall find it a vain labour to discover among them those two completely *modern* states, *Holland* and *Switzerland.* Two only of the *first* ten horns are now in existence, *the kingdom of the Franks* and *the kingdom of the Angles* *: hence it is plainly impossible, that the prophecy

* It may be doubted, whether in strict propriety of speech even *the kingdom of the Angles* is now in existence, the line of succession having been broken both by the Danish and Norman conquests: in this case *one* only of *the ten primary kingdoms* now remains, *that of the Franks. The kingdom of the Huns* indeed still exists *nominally,* but *its independence* is no more. It is swallowed up in the superior power of *Austria,* in the same manner as *the primitive kingdom of Burgundy* is lost in *that of the Franks.* There is moreover another reason, why *the modern kingdom of Hungary* can scarcely be considered the same as *the primitive kingdom of the Huns.* "Hungary," says Mr. Gibbon, "has been successively occupied by three Scythian colonies: 1. The

prophecy should receive its accomplishment in the *present* day. If it has not been *long since* fulfilled, it *now* never can be fulfilled—The next objection is, that *France* cannot, with any shew of probability, be reckoned at once both *the little horn which subdues*, and *the horn which is subdued.* I am aware, that Mr. Galloway supposes *the little horn* to be *revolutionary France*, and *the other horn* to be *regal France;* but the language of prophecy knows no such distinctions. It considers *states*, rather than *revolutions* of states; though it will frequently mark, with wonderful accuracy, even those very revolutions. *The Roman empire*, or *the fourth beast*, under *all its seven different heads* or *forms of government*, is still considered as only *one power.* The destruction of its *regal head* by *the consulate*, and of its *consular head* by *the emperorship*, is not represented under the image of *its being attacked by another beast: Rome* is never said by the prophet to subdue *Rome.* In a similar manner, *France*, whether under the government of *the Merovingians*, *the Carlovingians*, or *the Capets*; whether oppressed by the diabolical tyranny of *the republican faction*, or tamely submitting to the degrading usurpation of the upstart

1. The Huns of Attila" (who constituted *the primitive kingdom*); " the Abares, in the sixth century; and the Turks of Magiars, " A. D. 889. the immediate and genuine ancestors of the " modern Hungarians, whose connection with the two former " is extremely faint and remote." Hist. of Decline and Fall, Vol. vi. P. 38.

family of *Buonapartè: France*, however circumstanced in point of legislature, is still *France*, still *one* of the original *ten horns* of *the Roman beast*. Hence surely it cannot be at once both *the horn that subdues*, and *the horn that is subdued: France* is never said by the prophet to subdue *France*.

The little horn is further to wear out the saints of the Most High—These saints Mr. Galloway supposes to be *the popish clergy of France*, and *such of the laity* as were unwilling to give up the Christianity of *the Church of Rome* for the blasphemous atheism of *the mock republic*. That there have been many sincere Christians in the midst of all the voluntary humility and superstitious will-worship of *the mystic Babylon* *, I am by no means disposed to deny. To adopt the words of the excellent Hooker, "Forasmuch as it may be "said of *the Church of Rome*, she hath yet a "little strength, she doth not directly deny the "foundation of Christianity; I may, I trust, "without offence, persuade myself that thousands "of our fathers, in former times living and dying "within her walls, have found mercy at the hands "of God †."

Never-

* Coloss. ii. 18—23.

† Discourse of Justification, Sect. 17. Hooker however guards, with his usual wisdom, against any misapprehension or perversion of these words. "Many in former times, as their "books and writings do yet shew, held the foundation, to wit, "salvation by Christ alone, and therefore might be saved. God "hath always had a Church amongst them, which firmly kept his

Nevertheless, though I readily make this concession to the *pious* papist, I cannot quite so easily bring myself to think, that the members of an idolatrous and persecuting Apostasy, *when spoken of collectively*, would be called by the Holy Spirit of God *the saints of the Most High*. They, who *as a body*, are represented as *worshippers of mediating demons, and idols of gold and silver and brass and stone and wood*; as *murderous persecutors, sorcerers or jugglers, spiritual fornicators*, and *thieves* * : they, who bear such a character in one part of Scripture, can never surely be honoured with the title of *saints of the Most High* in another part. Even Mr. Galloway himself, though he supposes *the popish clergy of France* to be *the saints worn out by the tyranny of the little horn*; yet, in another part of his work, thinks, that *the second vial* of the wrath of God is to be poured out upon *papal Rome*, "as a just judgement for "her abominable idolatry, for her artful seduction "and unrelenting and bloody persecutions of the "Church of his blessed Son, and for her daring "impiety in the assumption of his divine attri-"butes †." Now, although *the French clergy* did not quite so implicitly submit to the unqualified

"his saving truth. As for such as hold with *the Church of* "*Rome*, that we cannot be saved by Christ alone without "works; they do, not only by a circle of consequence, but "directly deny the foundation of faith: they hold it not, no "not so much as by a thread." Ibid. Sect. 19.

* Rev. ix. 20, 21.

† Comment. P. 235.

claims of the pretended successors of St. Peter as those of *Spain*, *Portugal*, and *Italy*: yet I never heard, that they had in any degree renounced their heretical opinions, their blasphemous idolatries, and their ridiculous mummeries; or that any of them felt a single scruple of conscience respecting the execrable oath, exacted by *the Pope* from all whom he consecrates bishops, *that they will, as far as in them lies, persecute and oppose all impugners of the authority of the see of Rome.* This being the case, let *the little horn* be what power it may, the bigotted adherents of that sanguinary hierarchy cannot surely be styled, by a divinely inspired prophet, *saints of the Most High**.

Lastly,

* The reader will find a very full and satisfactory statement of the pernicious maxims of *Popery* in the able strictures on *Plowden's Historical Review of Ireland*, commencing in *the Anti-Jacobin Review* for Nov. 1804. He will likewise do well to peruse a tract published at Cambridge in *the year* 1746, intitled *The true spirit of Popery displayed.* And, if he require a yet more circumstantial detail of the principles and practice of *the Church of Rome*, he will find it in Mr. Whitaker's well-timed *Commentary on the Revelation.* To these writers I beg to refer him, if he wish for any further confutation of Mr. Galloway's opinion, that *the popish clergy and royalist laity of France* are *the saints of the Most High worn out by the tyranny of the little horn.*

Mr. Kett's conjecture, that *the little horn* ultimately typifies *the Infidel power of France*, and that *the beast of the bottomless pit* which slays *the apocalyptic witnesses* is *French Infidelity*, must necessarily lead him to adopt Mr. Galloway's sentiments respecting *the saints of God* mentioned by Daniel, and *the witnesses* mentioned by St. John: (Compare Hist. the Interp. Vol. 1. P. 391. with P. 413, 419.) nay, his scheme is perplexed with more

Lastly, *the little horn is to continue in power three years and a half*—These years Mr. Galloway decides to be *natural years*, and pronounces them to

more irreconcileable contradictions than even that of Mr. Galloway. When *the little horn*, in its *primary* sense, means *Popery*; then *the saints worn out by it* must of course mean *all those holy men who protested against its corruptions*. But, when *the little horn*, in its *ultimate* sense, means *the Infidel power of France*; then *the saints worn out by it* must mean *the Popish clergy and royalist laity*. Thus it is evident, that, upon Mr. Kett's plan, *the saints* sometimes mean *the persecuted protestants*, and at other times *the persecuting papists*; while *the little horn*, with equal flexibility, sometimes means *the persecuting church of Rome*, and at other times *the French Republic* which in its turn persecuted the members of that persecuting Church. Or, to state the matter somewhat differently, *the little horn*, in its *ultimate* sense, persecutes *the little horn*, in its *primary* sense; while *the saints*, in their *ultimate* sense, are *the very set of men who persecuted the saints*, in their *primary* sense; in other words, *the saints*, in their *ultimate* sense, and *the little horn*, in its *primary* sense, equally symbolize *the Church of Rome and her members*. Such is the strange confusion that results from Mr. Kett's scheme of primary and secondary interpretations of the same prophecy.

Mr. Zouch's sentiments on this point so perfectly accord with my own, that I cannot resist the pleasure of transcribing them. Speaking of those interpretations which apply the character of *the little horn* to *the French Republic* and the character of *the saints worn out by it* to *the Popish clergy*, he observes; "An indiscri-
" minate massacre of more than two millions of the human race
" sufficiently indicates a most savage and relentless power, but
" by no means attaches to it the peculiar attribute of *wearing out*
" *the saints of the Most High*: a character this strongly expres-
" sive of spiritual tyranny, of persecution exercised upon others
" merely for their religious opinions, and truly appr
" *the Church of Rome* which punishes good men as t

to be *the three years and a half*, during which *atheism* was established by law in *France*. Upon this point, I cannot see, that the argument, which he

" retics; professing enmity against them as such; regardless " of the atrocity of guilt, however notorious, in her own fol- " lowers, while those, who dissent from her, become the victims " of her inexorable rage. A serious protestant, conversant in " those inspired writings in which the portrait of *Antichrist*" (bad as *the Papacy* is, I can see no just warrant by the way for applying *this* title to it) " is delineated as with a pencil of " light, will hesitate to pronounce the members of the church " of Rome *the saints of the Most High*. Without violating the " law of Christian charity, he must consider them as professors " of a religion perfectly abhorrent from the purity of the " Gospel, as involved in idolatrous and superstitious practices, " as men who have not repented of the works of their hands, " *that they should not worship devils and idols of gold and silver* " *and brass and stone and wood, which neither can see nor hear* " *nor walk: neither repented they of their murders, nor of their* " *sorceries, nor of their fornication, nor of their thefts.* The " blood of such men has been prodigally shed: and it is very " remarkable, that the French anarchists have introduced the " horrors of war principally into popish countries, as if those " nations, which profess the purity of the protestant religion, " were providentially preserved from danger." (Zouch on Prophecy P. 61.) The unerring voice of prophecy many ages ago predicted this last circumstance, which Mr. Zouch justly styles *a remarkable one*. *The vials of God's wrath* were to be poured out, not upon *the mystic witnesses*, but upon those " which had the mark of the beast and worshipped his image," upon those " who had shed the blood of saints and prophets," and along with them upon those daring infidels, whether apostate protestants of renegado papists, " who blasphemed the " name of God and repented not to give him glory." As for those who hearkened to the gracious invitation, " Come out of " Babylon,

he brings from the term of Nebuchadnezzar's madness, is at all conclusive. Because the word *time*, when it occurs in a prophecy relative to *a single individual*, manifestly signifies *a natural year*; it does not therefore follow, that the same word, when it occurs in a prophecy relative to *a state* or *kingdom*, must necessarily signify *a natural year* in that case also. The probability rather lies on the contrary side; more especially when we consider the context both of Daniel and St. John. Daniel speaks of *a power*, that was to persecute *the saints* during the space of *three years and a half*: St. John represents *the Church*, under the symbol of *a woman*, as being persecuted 1260 *days** by *the devil acting through the instrumentality of the Roman beast*; and he afterwards adds, *in the very same chapter*, that she was nourished from the face of *the persecuting serpent* for *a time, times, and half a time*, or *three years and a half*†. Now, when we find, that *three years and a half* precisely contain 1260 *days* at the rate of 360 *days to the year*; that Daniel limits a persecution of *the saints* to *three years and a half*, that St. John, *apparently* at least, uses the two expressions of *twelve hundred and sixty days* and *three years and a half* as synonymous, for in one place

" Babylon, my people, that ye be not partakers of her sins, " and that ye receive not of her plagues;" they have not received of her plagues, they have been " providentially preserved from danger."

* Rev. xii. 6. † Ver. 14.

he says that *the woman is fed in the wilderness* 1260 *days* and in another place that *she is nourished in the wilderness three years and a half*: it is surely only reasonable to conclude, that *the two expressions* mean *one and the same period of time*, whatever that period may be. But that *the* 1260 *days* mean *years*, no one doubts: consequently *the three years and a half* must mean *years of years*; or, in other words, *prophetic years*, not *natural ones*, as Mr. Galloway supposes—*Again*: Daniel, in his last chapter, speaks of *three* different periods: *the time times and a half*, which he had already mentioned when treating of the little horn; *twelve hundred and ninety days*; and *thirteen hundred and thirty five days*. Now, if *these days* be *years*, *the three years and a half* must be *years of years*: otherwise Daniel uses *two different modes* of computation in *the same passage*, and thus involves his meaning in needless uncertainty—*Further*: we may fairly conclude, that, as a prophet expresses *a given period* of time in *one place*; so he would express the *same period* in *another place*, if he should have occasion to notice it again. But St. John, when *really* speaking of *three natural years and a half*, terms them *three days and a half* *: consequently, if he had wished to inform us that *the woman* was to be nourished in the wilderness *three natural years and a half*, he would surely have called that period *three days and a half*, not *a time times and*

* Rev. xi. 9.

half

half a time—*Once more*, and the subject shall be dismissed: Daniel has given us a special mark, whereby we may know when *the three years and a half*, during which *the little horn* was to wear out *the saints* of the Most High, shall have expired. "And one said to the man clothed in linen, which "was upon the waters of the river, How long "shall it be *to the end of these wonders?* And I "heard the man clothed in linen, which was upon "the waters of the river, when he held up his "right hand and his left hand unto heaven, and "sware by him that liveth for ever, that it shall be "for *a time, times, and an half*; and, *when he* "*shall have accomplished to scatter the power of the* "*holy people, all these things shall be finished* *." It appears then, that *the three years and a half* were to *expire*, when God should have *ceased to* scatter *the Jews*, whose *restoration* Daniel had predicted at the beginning of the chapter, and when all the other things which he had likewise foretold should be finished: in other words, so soon as *the three years and a half*, whether natural or prophetic, shall have expired, *the restoration of the Jews* will commence, and all Daniel's foregoing predictions will be accomplished. This being the case, at *the end of the three years and a half*, the power of *both the little horns* will be completely broken; and *the king* or *kingdom*, who magnified himself above every god, will come to his end,

* Dan. xii. 6, 7.

none

none being able to help him*. Now, from the termination of *the three years and a half*, during which religion was put down by law in France (that is to say, from *the latter end of March* 1796, when *those three years and a half* expired) full *eight years* have elapsed at the moment that I am now writing: consequently, if *those three years and a half* were *the three years and a half* intended by Daniel, *the restoration of the Jews* would have commenced, *the two little horns* (*one* of them upon Mr. Galloway's scheme *revolutionary France*) would have been broken, and *some kingdom* notorious for magnifying itself above every god would have come to its end, exactly when *those three years and a half* expired. *None* of these great events however took place *in March* 1796: it follows therefore, as a necessary consequence, that *the three years and a half* of *legalized French atheism*, horrible as were the enormities of the then miscreant rulers of the infidel republic, cannot be *the time, times, and a half*, during which *the little horn* was to wear out *the saints of the Most High.*

Having now sufficiently pointed out what I conceive to be the errors of Mr. Kett and Mr. Galloway, I shall endeavour to ascertain the true interpretation of the history of *the little persecuting horn*, which was to spring up out of *the fourth* or *Roman beast.*

* See these matters fully proved in the *3d chap. of this work.*

Upon this subject I heartily agree *in the general* with Sir Isaac Newton, Mr. Mede, and Bp. Newton; though I cannot entirely assent to *their precise mode* of exposition. The points, wherein I differ from them, are these: their supposition, that *the little horn means the temporal kingdom of the Papacy:* and their respective interpretations of that part of the prophecy which relates to *the eradication of the three horns before the little horn.*

In the figurative language of Scripture, the same symbol, as I have already abundantly shewn, represents both *temporal* and *spiritual* things, provided only those things are connected with each other by a common leading idea. Thus a *star* typifies either *a prince* or *a minister of religion,* the one being in *the state* what the other is in *the church:* whence we are accustomed familiarly to style both *a king* and *a priest,* in their different capacities, *a shepherd of the people.* In a similar manner, *a beast* means *an empire,* either *secular* or *ecclesiastical:* and *a mountain* denotes *a kingdom* either *temporal* or *spiritual**. By a parity of reasoning therefore the present symbol, *a horn,* signifies either *a temporal* or *an ecclesiastical kingdom.* Those three eminent commentators Sir Isaac Newton, Mr. Mede, and Bp. Newton, adopt the former of the two significations; and suppose *the little horn of the Roman beast* to mean *the temporal kingdom of the Papacy,* that Italian princi-

* Compare Jeremiah li. 25. with Dan. ii. 35.

pality

pality which bears the general name of *The States of the Church* or *St. Peter's Patrimony.* They further conceive, that *the Papacy* was not *a little horn* till it acquired this principality; and that it became *a horn* by the subversion of *the three horns* which were destined to fall before it.

To this scheme there appear to me to be insuperable objections: it will not accord with the prophecy itself; and therefore, as we might naturally expect, it will not accord with the events.

1. The actions, ascribed to *the little horn*, were never performed by *the Pope*, as *a temporal horn*, as *the sovereign of his Italian principality*, but as *an ecclesiastical power.*

2. *The little horn* is represented by the prophet as being *already in existence* previous to the eradication of *the three horns:* but the scheme at present under consideration supposes, that the Papacy *became* a horn by such eradication. Now, if the Papacy only *became* a horn by the eradication of *the three horns*, how can it be said that *those three horns* were plucked up *before it*, or that *the power* typified by *the little horn* should subdue *the three powers* typified by *the three horns*, when at that very period, according to the scheme, *the papal horn* was not as yet in existence? The prophecy places the rise of the little horn *before* the eradication of *the three horns:* the scheme supposes it to rise *in consequence* of that eradication. Hence it is manifest, that the scheme makes *the horn* both

to

to exist and to act, *previous* to the supposed date of its existence.

3. The contradiction becomes more glaring and the difficulties increase, when we begin to consider the period of *three times and a half* or 1260 *years*. Daniel teaches us, that *the saints* should be given into the hand of *the little horn* during that space of time: whence we may naturally conclude, that they were given into his hand both by some formal deed, and by some specific person. Now Mr. Mede supposes (with what propriety we shall hereafter consider), that *the first* of *the three horns* was plucked up in *the year* 727, when *the Pope* caused the Italians to revolt from *the Emperor Leo:* yet he hesitates whether to date *the* 1260 *years* from *the year* 365, when the Goths began to invade the Empire; from *the year* 410, when Alaric sacked Rome; or from *the year* 455, when Valentinian died, whom he makes to be *the last Emperor of the West* *. Independent of the confutation which all these opinions respecting the date of *the* 1260 *years* have received from the event, independent of

* The reason, why Mr. Mede dates *the* 1260 *years* so early, is, because he imagined that the rise of *the man of sin* was *immediately* to succeed the downfall of *the Western empire*, or *that which letted*. *The little horn* indeed began to arise along with the incursions of the northern nations: but it did not become *the apostate man of sin* till *the saints* were delivered into its hand. Accordingly we are taught by Daniel to date *the* 1260 *years*, not from *the rise of the little horn*, but from *the commencement of its spiritual catholic tyranny*. See Mede's Works, Vol. ii. P. 809, 813.

its

its being impossible to shew how *the saints* were given into the hand of *the Pope* at any one of those eras, who can avoid observing the palpable contradictoriness of such a scheme? According to Mr. Mede, *the little horn* began to exist in *the year 727:* but *the saints* were given into the hand of *that little horn* about *the year* 455 (for *that* is the date which he seems to prefer): in other words, *the saints* were given into his hand near *three centuries* before he began to exist. The scheme of Bp. Newton leads him into the very same contradiction, though he rejects all Mr. Mede's dates, having seen his theory confuted by the event. He supposes, that *the first* of *the three horns* was plucked up in *the year* 755, when *the Pope* became master of *the Exarchate of Ravenna*, and consequently that *the little horn* then began to exist: yet he is inclined to date *the* 1260 *years* from *the year* 727*. Thus he, like Mr. Mede, dates *the* 1260 *years* from an era when by his own account *the little horn* was not yet in existence; and from an era likewise at which it would be impossible to shew how *the saints* were given up to *the little horn*, even supposing *the little horn* had then first begun to exist.

On these grounds I am rather inclined to think, that *the little horn* typifies, not *the temporal*, but *the spiritual, kingdom of the Pope*; that tyrannical ecclesiastical domination, which at first was

* Dissert. Vol. ii. P. 390.

only

only *a small and harmless kingdom*, but which afterwards became *a pretended catholic empire*, symbolized in the Apocalypse by *a two-horned beast* rising up out of *the earth* or *Roman empire*, as *the little horn* rises up out of *the ten-horned beast*. In short I conceive, that *the little horn* and *the two horned beast* represent *the very same ecclesiastical power*: the *one* symbolizing *that power at its first rise*, and describing it as afterwards having a look more stout than its fellows and as influencing the actions of *the whole ten-horned beast**; the *other* symbolizing it, when it had grown up into *a catholic empire* by having had *the saints* delivered into its hand. Hence we find, that Daniel, who largely describes *the little horn*, makes no mention of *the two-horned beast*: while St. John, who as largely describes *the two-horned beast* styling him *a false prophet*, makes no mention of *the little horn*.

I have asserted, that *the little horn*, at its first rise among *the ten other horns*, was harmless. This appears both from the prophecy, and from the accomplishment of the prophecy. *The little horn* was already in existence when *the saints* were delivered into his hand: but *the apostasy* of *the 1260 days* did not commence in its dominant state till the era of their being so delivered: consequently

* "I beheld then because of the voice of the great words "which the horn spake: I beheld even till the beast was slain." Dan. vii. 11.

the

the little horn was already in existence before the beginning of *the apostasy:* that is to say. it existed as *a horn* previous to its existence as *an apostate horn. The spiritual kingdom of the Pope* sprung up after the Empire had become Christian, or during the period of what St. John styles *its non-existence as a beast* *. When *the ancient pagan beast,* that had been wounded to death by the preaching of the Gospel, revived, and set up an idolatrous spiritual tyrant in the Church by constituting Boniface the third *Universal Bishop*; then were *the saints* delivered into the hand of *the little horn*; then did *the little horn* begin to have a look more stout than his fellows; then did *the universal spiritual empire of the Pope* commence. This happened in *the year* 606: consequently from this year I date *the* 1260 *days.*

The errors, that have arisen from not attending to the plain language of Daniel relative to the date of that period, are almost endless. Scarcely any commentator has paid the least regard to the special badge of the date: on the contrary, most have wearied themselves with seeking for some imaginary period of *the rise of the little horn* †. Daniel

* "The beast, that was, and is not, and yet is." (Rev. xvii. 8.) *The death* and *revival* of *the Roman beast* will be discussed at large hereafter.

† The falsehood of many of these computations has been already shewn by the event: had the plain language of Daniel been attended to, they would never have been made. See Mede's Works, Vol. II. P. 744, 745, 746.

however

however explicitly informs us, that we are to date *the* 1260 *days* from no one era but this: the year, in which *the saints* were given into the hand of *the little horn* then already in existence *. Now *the giving*

* I am aware, that Sir Isaac Newton supposes, that it was not *the saints* who were delivered into the hand of *the little horn* during *the* 1260 *years*, but *the times and laws*. Now it is not only impossible to point out any specific season when *the times and laws* were delivered formally into his hand, which the passage obviously requires: but such an opinion is totally irreconcileable with the parallel context of the Revelation. *The saints*, mentioned by Daniel, are manifestly the same as *the apocalyptic witnesses* and as *the persecuted Church in the wilderness*. But *the apocalyptic witnesses* were to prophesy in sackcloth, and *the Church* was to flee from the attack of *the dragon*, each during *the period of* 1260 *years*: hence it is clear, that *the saints*, not *the times and laws*, were to be given into the hand of *the little horn* during the very same space of *three prophetic years and a half*. The identity of the numbers sufficiently shews that they refer to the same persons: but *the apocalyptic* 1260 *years* refer to *the calamitous prophesying of the witnesses* and *the desolation of the true Church*; therefore *the three times and a half* of Daniel must refer to *the wearing out of the saints*, not surely to *the changing of times and laws*. In short, *the delivering of the saints into the hand of the little horn during three prophetic years and a half* is clearly the same event, as *the causing of the witnesses to prophesy in sackcloth by giving the outer court of the temple and the holy city to the gentiles* (or those Christians who had relapsed into the idolatrous abominations of gentilism) *during* 42 *months*. *The degenerate church* however, and along with it *the faithful witnesses*, were then first given into the hand of *the little horn*, when *the Pope* was declared to be *Universal Bishop and Supreme Head of the Church*. It is almost superfluous to remind the reader, that *three years and a half*, 42 *months*, and 1260 *days*, are all the same period. (Compare Dan. vii. 25. with Rev. xi. 2, 3. xii. 6, 14.

giving the saints into his hand by no means implies, that he *immediately* began to persecute them, but only that *the power of persecution* was then conferred upon him, that he was constituted *their universal spiritual superior*. Hence it is evident, that would we know the date in question, we must learn in what year *this ecclesiastical power* was formally conferred upon *the little horn*. It certainly cannot be said to have been conferred either by the downfall of *the Western empire*, by the revolt of *the Pope* from *the Greek Emperor*, or by his acquisition of *the Exarchate*. In all these events we can discover nothing like any delivering of *the saints* into his hand. But, when we find, that in *the year* 606 Phocas the usurper of the Constantinopolitan throne constituted him *Universal Bishop and supreme head of the Church*, declaring that in

14. and xiii. 5, 7.) I may properly add, at the conclusion of this note, that, even if Sir Isaac Newton's supposition *be* adopted, the dates fixed upon by Mr. Mede and Bp. Newton for *the commencement of the* 1260 *years* will be equally irreconcileable with their opinion that the Papacy *became* a horn by the eradication of *the three horns*. *The times and laws* could no more be delivered into the hand of *the little horn* previous to the period of its beginning to exist, than *the saints* could. I write this however not as in the least hesitating respecting what I have said of Sir Isaac's acceptation of the passage in question. Since the *apocalyptic witnesses* are manifestly the same as *the saints*, mentioned by Daniel, and since *those witnesses* were to prophesy in sackcloth 1260 *days*; what was delivered into the hand of *the little horn* during the self-same space of *three years and a half* must undoubtedly be *the saints*, not *the times and laws*.

spirituals

spirituals all the churches were subject to him, we can clearly see that at that particular era *the saints* were subjected to an imperious master, that they were given into the hand of *the little horn* now become *a great empire.* If then *the saints* were given into his hand at that particular time, (and I know not any other era excepting this that can be pitched upon for such an event,) *the little horn* must at that time have been already in existence; but, if we suppose that this symbol denotes *the temporal kingdom* of the Papacy, *that* was not as yet in existence, for *the Pope* had not then either thrown off his allegiance to *the Greek Emperor*, or acquired *the Exarchate of Ravenna. The little horn* however, according to the prophecy, was not merely to *begin* to exist when *the saints* were given into his hand, but was *already* to have been in existence an indefinite period of time. Such being the case, it certainly cannot symbolize *the temporal kingdom of the Papacy:* and, if it do not symbolize its *temporal kingdom*, I know not what it can symbolize except its *spiritual kingdom.*

We have seen, that *the little horn* was to arise previous to the commencement of *the Apostasy of* 1260 *years* when *the Roman beast* revived, and therefore that it was to arise during the time that *the beast* lay dead. Daniel accordingly teaches us, that it was to come up among *the ten first horns* into which the Empire should be divided by the incursions of the northern nations. Now *the first* of these kingdoms, *that of the Huns*, arose about

the year 356; and *the last* of them, *that of the Lombards*, about *the year* 483 in the north of Germany, and about *the year* 526 in Hungary. We must look therefore for the gradual rise of *the little horn*, by which I think we are obliged to understand *the spiritual kingdom of the Pope*, between *the years* 356 and 526. As for *the temporal kingdom of the Pope*, it did not come up among *the first ten horns*, as Bp. Newton himself allows, who is thence obliged to construct a catalogue of *ten kingdoms*, not suited to *the primitive division of the Empire*, but to *the eighth century: the temporal kingdom of the Pope* therefore cannot be intended by *the little horn*. But *the spiritual kingdom of the Pope* arose precisely at this period. In the primitive Church, the authority of the *Bishops of Rome* extended not beyond their own diocese: precedence only was allowed to them in general councils by reason of the imperial city being their see. This precedence of honour was gradually enlarged into a precedence of authority. Still however no direct right could be claimed, for the Church was not as yet supported by the secular arm. But, after the conversion of the Empire to Christianity, great privileges were conferred upon the more dignified sees, especially upon that of Rome. Sir Isaac Newton has given a very minute detail of the gradual rise of this spiritual power; and the first special edict, that he mentions as being made in its favour, bears date either the end of *the year* 378, or the beginning of *the year* 379.

379. This edict gives *the Church of Rome* the right of deciding appeals in all doubtful cases that concerned the western bishoprics. Sir Isaac accordingly dates very properly the commencement of *the Pope's spiritual jurisdiction* from it. This power however constituted but *a very small kingdom* compared to that which was afterwards erected upon its foundations. The irruption of the northern tribes which at first seemed likely to involve every thing in ruin and confusion, and the previous transfer of the seat of government from Rome to Constantinople, jointly contributed to increase the authority of *the Roman bishop*. "While this ecclesiastical dominion was rising "up," says Sir Isaac, "the northern barbarous "nations invaded *the Western empire*, and founded "several kingdoms therein of different religions "from *the Church of Rome*. But these kingdoms "by degrees embraced the Roman faith, and at "the same time submitted to the Pope's autho-"rity. The Franks in Gaul submitted in the end "of *the fifth century*; the Goths in Spain, at the "end of *the sixth*; and the Lombards in Italy "were conquered by Charles the great in *the year* "774. Between the *years* 775 and 794, the same "Charles extended the Pope's authority over all "Germany and Hungary as far as the river Theysse "and the Baltic sea. He then set him above all "human judicature; and at the same time assisted "him in subduing the city and dutchy of Rome *."

* Observ. on Dan. Chap. viii.

The manner, in which *the little horn* almost insensibly arose, after the transfer of the seat of government, and during the dark period of Gothic invasion, is similarly described by Machiavel. Having shewn how *the Roman empire* was divided by the incursions of the northern nations, he observes, "About this time *the Bishops of Rome* "began to take upon them, and to exercise greater "authority than they had formerly done. At "first, the successors of St. Peter were venerable "and eminent for their miracles, and the holiness "of their lives; and their examples added daily "such numbers to the Christian church, that, to "obviate or remove the confusions which were "then in the world, many princes turned Christi-"ans: and *the Emperor of Rome* being con-"verted among the rest, and quitting Rome to hold "his residence at Constantinople, *the Roman* "*empire* began to decline, but *the church of Rome* "augmented as fast*." After this he shews how *the Roman empire* declined, and how the power of *the Church of Rome* increased, first under the Ostrogoths, then under the Lombards, and lastly under the Franks. I have borrowed the preceding very apposite citation from Bp. Newton, who somewhat singularly, according to *his* scheme, adduces it to shew the springing up of *the little horn* among *the ten other horns*; and yet, after having adduced it, declares no less singularly, so far as the propriety

* Hist. of Florence, B. 1. P. 6. cited by Bp. Newton.

of

of the citation is concerned, that *the Bishop of Rome* did not become *a horn* till he became *a temporal prince.* Now, if *the Bishop of Rome* did not become *a horn* till he became *a temporal prince*, the citation, which speaks of *the fourth, fifth, sixth,* and *seventh, centuries*, certainly cannot shew *the rise of a horn*, which, according to his Lordship's scheme, did not *begin* to exist till *the middle of the eighth century:* but, if we consider *the little horn* as typifying *the spiritual kingdom of the Papacy*, nothing can be more to the point than the citation from Machiavel; for it decidedly shews, that *such a kingdom* arose from very small beginnings among *the ten horns* precisely at the time when Daniel had predicted that it should arise. I shall conclude this account of the rise of *the papal horn* with Mr. Gibbon's description of of its state at the close of *the sixth* and at the beginning of *the seventh century*, immediately before *the ecclesiastical kingdom* became *an ecclesiastical catholic empire.* "The pontificate of Gregory the "great lasted thirteen years, six months, and ten "days—In his rival, the patriarch of Constanti-"nople, he condemned the Antichristian title of "*Universal Bishop*, which the successor of St. "Peter was too haughty to concede, and too feeble "to assume; and the ecclesiastical jurisdiction of "Gregory was confined to the triple character of "*Bishop of Rome, Primate of Italy*, and *Apostle* "*of the West.*—The bishops of Italy and the ad-"jacent islands acknowledged *the Roman pontiff*

" as their special metropolitan. Even the exist-
" ence, the union, or the translation, of the epis-
" copal seats, was decided by his absolute discre-
" tion: and his successful inroads into the pro-
" vinces of Greece, of Spain, and of Gaul, might
" countenance the more lofty pretensions of suc-
" ceeding Popes. He interposed to prevent the
" abuses of popular elections; his jealous care
" maintained the purity of faith and discipline;
" and the apostolic shepherd assiduously watched
" over the faith and discipline of the subordinate
" pastors. Under his reign, the Arians of Italy
" and Spain were reconciled to the catholic
" church; and the conquest of Britain reflects
" less glory on the name of Cesar, than on that
" of Gregory the first. Instead of six legions,
" forty monks were embarked for that distant
" island; and the pontiff lamented the austere
" duties, which forbade him to partake the perils
" of their spiritual warfare. In less than two
" years he could announce to the Archbishop of
" Alexandria, that they had baptized the king of
" Kent with ten thousand of his Anglo-Saxons,
" and that the Roman missionaries, like those of
" the primitive Church, were armed only with
" spiritual and supernatural powers *." Such was the power of *the little horn* immediately previous to its apostasy in *the year* 606, when it was declared to be *an universal empire under a Bishop*

* Hist. of Decline and Fall, Vol. VIII. P. 164—167.

of

of bishops, and when *the saints* were thus formally delivered into its hand. How great, even before the commencement of *the* 1260 *days*, was its authority become, compared with what it had been, when *the Pope* was only *Archbishop of the neighbouring Italian bishops*, and *ecclesiastical judge* in cases of appeal from the other bishops of *the Western empire!* As yet however *the man of sin*, the head of *the great Apostasy*, was not revealed. Gregory equally abhorred idolatry, persecution, and the proud claim of universal episcopacy: and it was left to his successors formally to re-establish the worship of images, to wear out the saints of the Most High, and to assume the metropolitanship, not only of Italy and the West, but of the whole world*. Though tinctured with the growing superstition of the age, his piety was fervent and sincere: and this last of the primitive Bishops of Rome was snatched away to a better world, ere *the monstrous two-fold dominant Apostasy of the East and the West* had commenced. His death was, as it were, the signal for its developement.

Thus we have seen, that *the little horn* cannot typify *the temporal kingdom of the Pope*, because it is represented as springing up, as existing, and as acting, *previous* to the time when *the three horns* were eradicated before it, and consequently *previous* to the time when it acquired by their fall *St. Peter's patrimony*. Its acquisition of *temporal*

* This subject will be resumed hereafter.

authority

authority is indeed distinctly predicted in that part of the prophecy which relates to *the subversion of the three horns:* but this is mentioned as it were only by the bye, only as a mark whereby we might certainly know the power typified by *the little horn.* The power in question was gradually to arise during the turbulent period of Gothic invasion: and, *after* it had existed an indefinite space of time, the prophet teaches us that *three horns* should be plucked up before it, by the fall of which it should acquire *temporal dominion.* Hence it is plain, that, since *the little horn* was to be in existence *previous* to its acquisition of temporal dominion by the successive eradication of *the three horns*, it cannot have been designed to symbolize, as Sir Isaac Newton, Mr. Mede, and Bp. Newton, suppose, *the Papacy considered as a secular principality.*

This will appear yet more evident, when we examine the prophetic character of *the little horn* article by article.

1. *The little horn was not only to be a small kingdom at its first rise, but it was to be different from all the other horns*—Accordingly *every one* of *the ten kingdoms*, founded by the northern nations, were *temporal sovereignties:* but *the papal horn* was *a spiritual sovereignty.* And afterwards, when it had acquired *a secular principality* by the fall of *three of the ten temporal horns*, it still continued to differ essentially from them, being *an ecclesiastical* and *spiritual*, as well as *a civil* and *temporal*, *power.*

2. *The*

2. *The little horn had eyes like the eyes of a man*—This particular, like the former, serves to shew, that *a spiritual*, not *a temporal, kingdom* was intended by the symbol. "By its eyes it was "a seer; and by its mouth speaking great things "and changing times and laws it was a prophet— "A seer, Επισκοπος, is a bishop in the literal sense "of the word; and this church claims the uni- "versal bishopric *." At its first rise indeed, it presumed not to make so bold a claim: still nevertheless it was equally a seer, or a bishop, within its own proper diocese and metropolitanship.

3. *The little horn had a mouth speaking great things*—In his pretended capacity of *a prophet* and *vicar of Christ*, and in the plenitude of his usurped power, *the Bishop of Rome* has at various times anathematized all who dared to oppose him, has laid whole kingdoms under an interdict, has excommunicated kings and emperors, and has absolved their subjects from their allegiance.

4. *The little horn had a look more stout than his fellows*—*The Popes* have claimed an unlimited superiority over other bishops their equals, in spiritual matters; and have affected greater authority than even sovereign princes, in temporal matters. "Pope Paul the fourth," says the historian of the council of Trent, "never spake with ambassadors, "but he thundered in their ears, that he was above "all princes, that he would not that any of them

* Sir Isaac Newton's Observ. on Dan. Chap. 7.

"should

" should be too domestical with him, that he could " exchange kingdoms, that he was successor of " him who had deposed kings and emperors, and " did often repeat that he had made Ireland a " kingdom*." *The Popes* indeed have pretended, that the dominion of the whole earth belonged to them: and, strictly acting up to this claim, they have gone so far as to divide all new discovered countries between Spain and Portugal, assigning to the one the western, and to the other the eastern, hemisphere.

5. *The little horn spake great words by the side of the Most High, affecting an equality with God* —So *the Popes* have not scrupled to lay claim to infallibility, an especial attribute of God; and have sometimes blasphemously assumed even the name of God himself, and as such have impiously received divine honours. Accordingly they are not offended at being styled, *Our Lord God the Pope; another God upon earth; king of kings, and lord of lords:* nor do they disapprove of the impious flattery, which tells them, that *the same is the dominion of God and the Pope;* that *the power of the Pope is greater than all created power, extending itself to things celestial, terrestrial, and infernal;* and that *the Pope doeth whatsoever he listeth, even things unlawful, and is more than God:* nor yet do they refuse, on the day of their election, to receive the adoration of their cardinals on the very altar,

* Cited by Mr. Zouch P. 176.

and

and in the midst of the temple, of the Lord of hosts *.

6. *The*

* Bp. Newton's Dissert. Vol. ii. P. 106, 295. The other divine titles, by which *that man of sin, the apostate Bishop of Rome*, suffers himself to be hailed, are *Our most Holy Lord; our Lord God the Pope; his divine Majesty; the victorious God and man in his see of Rome; Deus optimus maximus* and *Vice-God; named God by the pious emperor Constantine*, and *adored as God by that emperor; the Lamb of God that taketh away the sins of the world; the most holy who carrieth the most holy.* (Whitaker's Comment. P. 304.) Lord Lyttelton observes of the age of Henry II. that "those times thought it no blasphemy to give to "*the Pope* the honour of God;" and he instances it in a curious letter of the turbulent Becket Archbishop of Canterbury, wherein he implores the aid of *the Pope* in phrases of Scripture appropriated to God. "Rise, Lord, and delay no longer; let the "light of thy countenance shine upon me; save us for we perish; not unto us, O Lord, not unto us, but in the name of "our Lord Jesus Christ make unto thyself a great name." (Ibid. P. 302, 303.) A singular story is told by Baronius respecting the idolatry thus paid to the person of *the Bishop of Rome*. In *the year* 1162, "when Pope Alexander made his first "entrance into Montpellier, among the Christian nobility that "attended him on his way in a solemn procession there was a "Saracen prince or emir, who reverently came up to him, and "kissed his feet, he being on horseback; then knelt down before him, and bowing his head adored him as the holy and "good God of the Christians. He does not tell us, that Alexander in any manner reproved him for his blasphemous error; but, on the contrary, takes notice that he shewed him "extraordinary kindness: and adds, that all, who saw it, were "filled with great admiration, and applied to the Pope the "words of the prophet David: *All the kings of the earth shall "worship him, and all nations shall serve him.* Thus, in that age "of ignorance and credulity did superstition even deify *the "Bishop of Rome:* but it is a still more shocking impiety, that a learned

6. *The little horn thought to change times and laws*—So *the Popes* have perpetually changed the calendar

" a learned cardinal, who lived in *the 17th century*, should re-
" late such a fact without expressing the least disapprobation of
" it; nay, rather with an air of complacency and applause."
(Ibid. P. 273, 274.) " Even to this day the Romanists continue
" the blasphemous practice of calling the Pope *the Lord God*,
" as appears from a confession of faith found in the pocket of a
" priest during the late rebellion in Ireland, and reported by Sir
" R. Musgrave." (Ibid. P. 357.) In short, the sentiments, which the Romanists entertain of their idol *the Pope*, and the manner, in which he speaks great words by the side of the Most High, affecting an equality with God, are shewn very remarkably by a print in the Roman Breviary published by the authority of the council of Trent, and printed at Antwerp in *the year* 1698. In this print, which is placed opposite to P. 413 of the Breviary,
" there is a representation of heaven opened to full view, in
" which, seated upon a cloud, appeareth *the Pope* with his tri-
" ple crown upon his head. *The Pope's* head is irradiated with
" a triangular, not a circular, glory (expressive no doubt of the
" Trinity in Unity); the dove is hovering over the heads of him
" and our Saviour, *but more inclined toward the Pope. The Pope*
" *sits upright upon the globe of the earth, with his feet full upon it.*
" *Our Saviour is seated upon his right hand, pushed as it were from*
" *off the earth, whereby he is obliged to sit sideways in order to*
" *reach his feet to it; and round our Saviour's head is only a small*
" *circular glory.* Beneath, on one side, next to our Saviour in
" heaven, is the Virgin Mary, whom *the Pope* deifies upon earth,
" praying to her. Next to the Virgin Mary is represented St.
" Peter; and close by him, upon a level, is St. Paul sitting and
" leaning upon a sword. In the middle are little Cherubim,
" and behind them a palm-bearing company. On the right hand
" is a smaller group of palm-bearers, seeming employed in car-
" rying messages. Beneath, on the earth, are represented war-
" riors on the one hand, and on the other the elders of their
" church. In the middle standeth one bearing a palm, con-
" versing

calendar by the canonization of new saints, and have departed from the original simplicity of the Gospel by the introduction of an infinite number of superstitious laws and observances; "instituting new modes of worship, imposing new articles "of faith, enjoining new rules of practice, and reversing at pleasure the laws both of God and "man *." They have even dared to strike the second commandment out of the decalogue, because it so plainly reproved them for their multifarious idolatry. In short, "the wisest and most "impartial of the Roman catholic writers do not "only acknowledge, but are even at pains to demonstrate, that from the times of Louis the meek, "who died in *the year* 840, the ancient rules of "ecclesiastical government were gradually changed "in Europe by the counsels of the court of Rome, "and new laws substituted in their place †."

7. *The little horn was to wear out the saints of the Most High, who were to be given into his hand by a formal grant of the secular power during the space of three years and a half, or* 1260 *prophetic days;* that is to say, during the same space of time,

"versing with another before whom the triple crown is placed, "deeply shaded, and only a few rays of light descend upon the "top of it. This is the political representation of the idol of "Rome, *the Pope*, in the plenitude of his power, as given to its "votaries, and authorized by the council of Trent, and confirmed by several Popes of Rome." Burton's Essay on the "numbers of Daniel and St. John; Supplement; P. 96, 97.

* See Mosheim's Eccles. Hist. Vol. iii. P. 260—264.

† Zouch on Prophecy P. 51.

that

that *the two apocalyptic witnesses* were to prophecy in sackcloth, and *the persecuted Church* to be nourished in the wilderness *—Accordingly, when *the Pope* was constituted *Universal Bishop* and *Supreme head of the Church* by the grant of the tyrant Phocas, *the saints of God* were delivered into his hand and placed under his controul. They were no longer, as in the primitive Church, subject, and that for conscience sake and for the real edification of their souls, only to their respective diocesans: but they were now made the spiritual vassals of *the man of sin*, and were in consequence of it soon reduced by him to a state of worse than Egyptian bondage. By the instrumentality of *the secular beast* †, he has already, for by far the greater part of the predicted period, incessantly persecuted and worn out (so far as this present life is concerned) those faithful servants of God, who protested against his corruptions, and refused to partake of his idolatries. These persecutions indeed, like the more ancient persecutions of Paganism, have not always been universal, nor have they always raged with equal violence; they have been moreover greatly checked by the influence of the Reformation, and by the consequent waning of *the Papal power:* nevertheless *the witnesses* are still more or less prophesying in sackcloth; they are still, throughout popish countries, in a degraded and humbled state; and in this state they will con-

* Rev. xi. 3. xii. 6. † Rev. xiii. 5, 7.

tinue,

tinue, in one part or other of the world, to the end of *the* 42 *months**.

8. Lastly, *the little horn was to subdue or depress three out of the ten kings;* or, as it appears from the corresponding action of the symbols, *three of the first ten horns were to be eradicated before it*—Respecting the interpretation of this part of the prophecy, I am compelled to differ both from Mr. Mede, and from Sir Isaac and Bp. Newton.

Mr. Mede, who may justly be styled *the father of prophetic interpretation*, supposes, that *the three symbolical horns*, which appeared to Daniel to be plucked up by the roots before *the little horn*, "were those, whose dominions extended into "Italy, and so stood in the light of *the little* "*horn*†. First, *that of the Greeks*, whose empe-

"ror

* The indulgences, which *the French protestants* have obtained under *the present usurper*, are evidently granted merely upon a political principle. *The Capets* persecuted them, and therefore *Buonapartè* favours them. It remains however to be seen, what he will do when he shall once have firmly established himself. His late restoration of *popery* as a convenient engine of state, and his total disregard of every obligation moral and religious, shew plainly that *the protestants* will be protected only so long as it suits his interest In the eyes of a tyrant, a refusal to worship the image which he has set up will probably be considered as a secret mark of disaffection, though it may not be convenient for him immediately to notice this want of compliance on the part of *the protestants*.

——— Incedunt per ignes
Suppositos cineri doloso.

† In *this* particular Mr. Mede seems to me to be perfectly

right.

" ror Leo Isaurus for the quarrel of image-wor-
" ship he excommunicated, and made his subjects
" of Italy revolt from their allegiance. Secondly,
" *that of the Longobards*, (successors to the Os-
" trogoths) whose kingdom he caused by the aid
" of the Franks to be wholly ruined and extir-
" pated, thereby to get the exarchate of Ravenna
" (which since the revolt from the Greeks the Lon-
" gobards were seised on) for a patrimony to St.
" Peter. Thirdly, *the kingdom of the Franks it-
" self*, continued in the empire of Germany; whose
" emperors from the days of Henry the fourth he
" excommunicated, deposed, and trampled under
" his feet, and never suffered to live in rest, till he
" had made them not only to quit their interest in
" the election of Popes and investiture of Bishops,
" but that remainder of jurisdiction also in Italy,
" wherewith together with the Roman name he
" had once infeoffed their predecessors. These
" were the kings, by displanting, or (as the Vulgar
" hath) humbling, of whom *the Pope* got elbow
" room by degrees; and advanced himself to that
" height of temporal majesty and absolute great-
" ness, which made him so terrible in the world*."
Sir Isaac and Bp. Newton, though they disagree

right. *The three horns* were to fall "*before* the *little horn*," or *in his immediate presence*: hence they cannot have been plucked up any where but in *Italy*. Their dominions however were not merely to "*extend* into Italy," an expression which implies that *the horns* themselves were seated *out of* Italy; but *the sovereignty itself* of *the three horns* must have been fixed *in* that country.

* Mede's Works cited by Bp. Newton.

in

in the catalogues which they respectively give of *the ten kingdoms*, concur in proposing a scheme different from that of Mr. Mede so far as *the three horns* are concerned. They each conjecture, that *the three eradicated powers* were *the Exarchate of Ravenna*, *the kingdom of the Lombards*, and *the state of Rome**."

Both these modes of interpretation appear to me objectionable in almost every point of view.

With regard to Mr. Mede's scheme it may be remarked, that, if by *the Greeks* and *Franks* he intends *the Constantinopolitan* and *Carlovingian empires*, neither of those monarchies ever *was* plucked up by the roots before *the little horn*; and if, on the other hand, by *the Greeks* and *Franks* he intends only *the Greek* and *Germanic provinces in Italy*, those, being *mere provinces*, cannot with any propriety be esteemed *horns*, or *independent kingdoms*. So that, take the scheme in what light we may, it will prove equally untenable. Whatever inroads *the Popes* might make upon the authority of *the Constantinopolitan* and *German emperors* in *the detached provinces* of their respective dominions, I know not how it can be said, that by such encroachments *two* out of *the ten horns* were plucked up by the roots before them †.

With

* Observ. on Dan. P. 74, 75, 76—Dissert. Vol. i. P. 277.

† Mr. Mede reckons up the ten kingdoms, as follows: "1. The Britons; 2. The Saxons in Britain; 3. The Franks; "4. The Burgundians in France; 5. The Visigoths in the South

With regard to the scheme of Sir Isaac and Bp. Newton, *the first objection* that occurs is their supposition that *the Exarchate of Ravenna* was *one of the ten horns. The Exarchate* was not, like each of the monarchies founded by the northern nations, *a horn* or *independent kingdom;* but, on the contrary, *a mere dependent province of the Greek empire*, governed, like its other provinces, by a deputy: hence it can no more be esteemed *a horn*, than any of the other Greek provinces *. The prophet simply asserts, that *the Roman beast*, when his empire was divided, should put forth *ten horns:* he does not give us the least reason to suppose, that there should be any essential difference in the political constitution of *the horns.* What *one* therefore of *the ten horns* was, that *all the others* must have been †: for, unless we completely violate the harmony of symbolical language, we can never allow, that *some of the horns* repre-

" of France and part of Spain; 6. The Sueves and Alans in Gal-
" licia and Portugal; 7. The Vandals in Africa; 8. The Ale-
" manes in Germany; 9. The Ostrogoths whom the Longobards
" succeeded, in Pannonia, and afterwards in Italy; 10. The
" Greeks in the residue of the empire." In addition to the foregoing observations I shall hereafter shew, that *the Eastern empire* cannot be reckoned *one of the horns of the beast*, all of which must be sought for in *the West.*

* "The throne of the Gothic kings," says Mr. Gibbon, "was
" filled by the exarch of Ravenna, *the representative in peace and*
" *war of the emperor of the East.*"

† The prophet, by declaring that *the little horn* should be different from all the rest, necessarily leads us to conclude that *the ten horns* should *not* be different from each other.

sent

sent *sovereign states*, and *others of them* mere *provinces of sovereign states.*

The next objection is, that, even allowing *the Exarchate* to be *a horn*, neither *it* nor *the state of Rome*, occur in the true list of the ten *primary* kingdoms. The Bishop agrees with Sir Isaac, that *the Exarchate of Ravenna*, *the kingdom of the Lombards*, and *the state of Rome*, are *the three horns;* but he censures him for his inconsistency in supposing *those* powers to be *the three horns*, while he presents us nevertheless with such a catalogue of *the ten kingdoms* as does not include the names of *all* those three powers *. The censure is just, for the prophet expressly asserts, that three of the *first* horns were to be plucked up before *the little horn;* yet, while he blames Sir Isaac for this manifest flaw in his interpretation, he does not seem conscious that much the same censure attaches to himself, notwithstanding his attempt to parry it. *The three horns* are certainly to be sought for among the ten *original* kingdoms into

* Sir Isaac gives us the following catalogue of the ten kingdoms: "1. The kingdom of the Vandals and Alans in Spain "and Africa; 2. The kingdom of the Suevians in Spain; 3. The "kingdom of the Visigoths; 4. The kingdom of the Alans in "Gallia; 5. The kingdom of the Burgundians; 6. The king-"dom of the Franks; 7. The kingdom of the Britons; 8. The "kingdom of the Huns; 9. The kingdom of the Lombards; "10. The kingdom of Ravenna." In this catalogue *the state of Rome*, which Sir Isaac supposes to be *one of the three horns*, does not occur.

which the empire was divided, and among *no other* kingdoms whatever: nothing can be more definite and precise upon this point than the language of Daniel. We ought therefore first to learn, what these ten *original* horns were, and next inquire whether *three of them* were ever plucked up to make room for *an eleventh little horn* perfectly distinct from them all; not surely first to fix upon *three states*, which we conceive *may* answer to the character of *the three horns*, and then contrive such a list of *ten kingdoms* as may include these *three states*. Yet such is the plan, which Bp. Newton adopts. Perfectly aware that it would be a vain labour to seek either for *the Exarchate of Ravenna* or for *the state of Rome* among the ten *primary* kingdoms, he most unwarrantably sets aside the *real* list of those kingdoms, and substitutes a list of his own; into which he introduces *the petty state of Rome*, and *the Greek province of Ravenna*, evidently for no other purpose than to give a colour of probability to his predetermined interpretation. Hence his catalogue does indeed contain *the three states*, which he supposes to be *the three horns* plucked up before *the little horn;* but it is certainly not the more on that account a faithful catalogue of the ten *original* kingdoms. Accordingly the Bishop himself confesses, (a confession which alone is sufficient to invalidate his whole plan of interpretation) that it is a catalogue calculated for *the eighth century*, not for *the period*

in

*in which the Roman empire was originally divided**."

The result of the whole is, that, since *the Greek province of Ravenna* cannot be esteemed *a horn* or *independent kingdom*; and since, even if it could, neither *it*, nor *the state of Rome*, are to be found in the true list of the ten *original* kingdoms: they cannot be *two* of *those three primary horns* which the prophet beheld plucked up by the roots before *the little horn*.

Having now stated my objections to the two preceding modes of interpretation, I shall endeavour to ascertain the *three primary kingdoms*, which were destined to fall before *the eleventh different*

* "We would, for reasons which will hereafter appear to the "attentive reader," (namely, in order that his Lordship's catalogue might be made to contain *the three states*, which he supposes to be *the three horns* plucked up before *the little horn*) "fix "*these ten kingdoms* at a different era from any of the foregoing; "and let us see how they stood in *the eighth century*. The "principal states and governments then were—1. Of the Senate "of Rome, who revolted from the Greek emperors, and claimed "and exerted the privilege of choosing a new western emperor; "2. Of the Greeks in Ravenna; 3. Of the Lombards in Lombardy; 4. Of the Huns in Hungary; 5. Of the Alemanes in "Germany; 6. Of the Franks in France; 7. Of the Burgundians in Burgundy; 8. Of the Goths in Spain; 9. Of the Britons; 10. Of the Saxons in Britain." (Bp. Newton's Dissert. Vol. i. P. 267.) Thus does the Bishop confessedly adapt his catalogue to *the three supposed horns*, instead of seeking for *the three horns*, where the prophet directs us to seek them, among the ten *first* horns.

and little kingdom of *the Roman empire.* For this purpose it will be necessary, *first* to inquire into the import of the prediction concerning their fall, and *secondly* to learn from history the names of the ten *original* kingdoms among which they are to be sought.

1. The overthrow of *the three horns* is described in three different parts of the vision of *the four beasts.*

" I considered the horns, and, behold, there came " up among them another little horn, before whom " three of the first horns were plucked up by the " roots."

" Then I would know the truth of the fourth " beast,—and of the ten horns that were in his " head, and of the other which came up, and be- " fore whom three fell."

" The ten horns out of this kingdom are ten " kings that shall arise: and another shall rise " behind them; and he shall be diverse from the " first, and he shall depress three kings."

These different passages all describe the same circumstance: consequently, whatever is the import of the one, must likewise be the import of both the others.

With respect to the vision, the appearance, which presented itself to Daniel, seems to have been this. While the prophet was contemplating *the ten horns of the beast*, he beheld *an eleventh little horn* gradually, and as it were by stealth, springing up among

among them*. As *this little horn* was slowly arising, *three* of *the first ten horns*, which were "before it" or in its immediate vicinity, so as by their position to obstruct its growth, were successively eradicated, and fell prostrate at its feet. Every obstacle being thus removed, *the little horn* attained its full growth; and occupied the place, which had been before occupied by *the three eradicated horns*.

Such apparently was the action of the symbols; upon which the interpreting angel observes, that *an eleventh kingdom* should arise behind *the first ten kingdoms*, and should depress *three of them*. Now, since it is said, in one passage, that *the three horns* were plucked up before *the little horn*; in another, that they fell before *the little horn*; and, in a third, that *the power represented by the little horn* should depress *the powers represented by the three horns*: a question arises, which can only be determined by the event: namely, whether *this smaller power* should depress *three* of the *first* powers *immediately* or *mediately*, by *his own proper exertions* or by *the instrumentality of others*? History is ever the best interpreter of prophecy; and by its decisions we may always safely abide. Daniel specially informs us, that *three* of the *first* ten kingdoms, into which the empire should be divided,

* He seems to have overlooked *the little horn* at first, owing to its diminutive size, and to its springing up behind *the other horns*; and to have fixed his attention entirely upon *the ten horns*, till it was diverted from them by the increasing size of *the little horn*.

were

were to be plucked up before *the little horn*. Hence it is evident, that we must look for the completion of the prophecy among the ten *first* kingdoms, and among those *only*. Now we do not find, as it shall be presently shewn from history, that *any three* of the ten *original* kingdoms * were ever literally depressed by *the immediate exertions* of *an eleventh smaller kingdom:* but we *do* find, that precisely *three* of them were eradicated by *the instrumentality* of *each other*, of *the Greeks*, and of *the Franks*, before *an eleventh little horn*, which had been gradually rising in the midst of troublesome times, and which at length occupied the place of *its three depressed predecessors*. Thus does history at once interpret the prophecy, and undeniably point out to us *the power* intended by *the little horn*.

2. As *the three horns* are to be sought for among the ten *first* horns, we must obviously learn what those ten *first* horns are, before we can inquire with any prospect of success for *the three* which were to be eradicated before *the little horn*. The historian Machiavel, whom I cannot but consider as the best, because the most unprejudiced, judge of the manner in which *the Roman empire* was divided, very undesignedly, and (as Bp. Chandler remarks) little thinking what he

* In fact, we do not find that *any* three kingdoms were subdued by the *immediate* force of *the Papacy*. The Pope *himself* neither subdued the kingdom of the Lombards, the state of Rome, nor the Exarchate.

was

was doing, reckons up *the ten primary kingdoms* as follows: 1. The Ostrogoths in Mesia; 2. The Visigoths in Pannonia; 3. The Sueves and Alans in Gasgoigne and Spain; 4. The Vandals in Africa; 5. The Franks in France; 6. The Burgundians in Burgundy; 7. The Heruli and Turingi in Italy; 8. The Saxons and Angles in Britain; 9. The Huns in Hungary; and 10. The Lombards, at first upon the Danube, afterwards in Italy*. The self-same catalogue is exhibited by that excellent chronologer Bp. Lloyd, who adds the dates when *these ten kingdoms* arose: 1. The Huns about A. D. 356; 2. The Ostrogoths, 377; 3. The Visigoths, 378; 4. The Franks, 407; 5. The Vandals, 407; 6. The Sueves and Alans, 407; 7. The Burgundians, 407; 8. The Heruli and Rugii, 476; 9. The Saxons, 476; 10. The Longobards in the north of Germany, 483; in Hungary, 526†.

These then, upon the concurring testimony of an historian and a chronologer, are *the ten kingdoms* into which *the Roman empire* was originally divided, and consequently they are *the ten first horns* of which we are in quest. Hence, if ever *three kingdoms* were plucked up before *a little kingdom* which arose imperceptibly among *the ten primary kingdoms*, they must be *three*, the names of which occur in the preceding list of Machiavel and Bp. Lloyd. Accordingly we shall find, that *the kingdom of the Heruli, the kingdom of the Ostrogoths*,

* Bp. Newton's Dissert. Vol. i. P. 265. † Ibid. P. 266.

and

and *the kingdom of the Lombards*, were successively eradicated before *the little papal horn*, which at length became a *temporal* no less than a *spiritual* power at the expence of these three depressed *primary* states.

1. In *the year* 476, Odoacer king of *the Heruli* * put an end to *the western empire*, and caused himself to be proclaimed *king of Italy*. By this conquest he stood "before," or in the way of, *the papal horn;* whence it was necessary, that *his regal horn* should be plucked up in order to make room for the future aggrandisement of *the spiritual kingdom of the Pope*. This was effected, in *the year* 493, by Theodoric king of *the Ostrogoths*.

* Disputes have arisen respecting the proper name of Odoacer's subjects, but they are disputes which are of little consequence to the completion of the prophecy. Machiavel styles his kingdom, *that of the Heruli and Turingi;* Bp. Lloyd, *that of the Heruli and Rugii;* and Mr. Gibbon asserts, that his immediate and hereditary subjects were the tribe of *the Scyrri*, while the Italian kingdom which he founded was composed of various clans of Gothic mercenaries, among which the names of *the Heruli*, *the Scyrri*, *the Alani*, *the Turcilingi*, and *the Rugians*, appear to have predominated. Be this as it may, the kingdom, which he *did* found, was one of the ten *primary* kingdoms; whence, if its history correspond with the prophecy, it is certainly capable, in its capacity of a *primary* kingdom, of being reckoned *one of the three horns*. The accurate particularising of the tribes which composed it cannot make it either more or less a *primary* kingdom. All possibility of dispute might be avoided, if, in the catalogue of *the ten kingdoms*, it were styled, *the kingdom of Odoacer in Italy*, instead of *the kingdom of the Heruli and Turingi in Italy* or *the kingdom of the Heruli and Rugii in Italy*.

Leading

Leading his hardy troops from their original settlement in Mesia and the neighbourhood of Constantinople, he descended from the Julian Alps, and displayed his banners on the confines of Italy. Victory crowned his enterprize; from the Alps to the extremity of Calabria Theodoric reigned by right of conquest; and he was accepted as the deliverer of Rome by the senate and the people.

2. *This second* of *the three horns* however, standing equally in the way of papal aggrandizement, was destined, like its immediate predecessor, to fall before *the little horn.* After *the kingdom of the Ostrogoths* had subsisted in Italy its allotted time, it was attacked by Bellisarius; and at length was utterly eradicated by Narses the lieutenant of the Eastern emperor, and his auxiliaries *the Lombards.*

3. Italy now became a province of *the Constantinopolitan empire*, and was governed by an imperial officer, who bore the title of *Exarch of Ravenna.* Scarcely however was *the Exarchate* established *;

* "The destruction of a mighty kingdom established the "fame of Alboin—But his ambition was yet unsatisfied; and "the conqueror of the Gepidæ turned his eyes from the Da- "nube to the richer banks of the Po and the Tiber. *Fifteen* "*years* had not elapsed, since his subjects, the confederates of "Narses, had visited the pleasant climate of Italy: the moun- "tains, the rivers, the high-ways, were familiar to their me- "mory: the report of their success, perhaps the view of their "spoils, had kindled in the rising generation the flame of emu- "lation and enterprise. Their hopes were encouraged by the "spirit and eloquence of Alboin."- Hist. of Decline and Fall Vol. viii. P. 122, 123.

when

when *the Lombards*, who had lent their assistance to Narses in his attack upon *the kingdom of the Ostrogoths*, began to meditate the conquest of Italy for themselves. Narses was engaged in the settlement of that country under the government of the Constantinopolitan emperors from *the year* 554 to *the year* 568; and it was in *the year* 567, that Alboin, king of *the Lombards*, undertook the subjugation of it. Descending from the same Julian Alps that his Gothic predecessor Theodoric had done, he became, without a battle or a siege, master of Italy from the Trentine hills to the gates of Ravenna and Rome.

The exarchate of Ravenna still feebly subsisted, but it was at length completely subdued by *the Lombardic monarch Aistulphus* about *the year* 752. This conquest however was only the prelude to the utter eradication of *the third and last horn*, which interfered with the aggrandisement of *the Papacy*, and which was therefore to be plucked up by the roots before it. Alarmed at the growing power of Aistulphus, *the Pope* applied for assistance to Pipin king of France; who, in the course of two successive expeditions into Italy, wrested from that prince the whole district of *the Exarchate*, and bestowed it in perpetual sovereignty upon *the Bishop of Rome*. "After this double chastisement, "*the Lombards* languished about twenty years in a "state of languor and decay. But their minds "were not yet humbled to their condition; and, "instead of affecting the pacific virtues of the fee-

"ble,

" ble, they peevishly harrassed the Romans with a " repetition of claims, evasions, and inroads, which " they undertook without reflection, and termi- " nated without glory." Charlemagnè had now succeeded his father Pipin, and like him assumed the character of *the champion of the Church.* At the request of *the Pope* he formally undertook his cause; entered Italy at the head of a large army; completely eradicated *the horn of Lombardy;* and bestowed great part of its dominions upon the successors of St. Peter *.

Thus

* Mr. Sharpe briefly observes, that *the three horns,* eradicated before *the little horn,* were " the *three Gothic kingdoms,*" or " the " *three distinct national governments of Gothic kings,* seated suc- " cessively in Rome itself:" and he adds, that *these three kingdoms* constituted *the short-lived seventh head of the beast* mentioned in the Apocalypse; that *the last* of them was wounded to death by the sword of Justinian in the hand of Bellisarius; and that *the whole period of their joint dominion* amounted not to more than 70 *years.* (See Append. to three Tracts P. 43—An Inquiry into the description of Babylon P. 8, 9—and Append. to Inquiry P. 2, 3, 4, 5.) *What three Gothic kingdoms* Mr. Sharpe alludes to, I cannot imagine from his chronological and circumstantial description of them. I am only aware of *the three folllowing Gothic kingdoms* having been ever seated in Italy: that of *the Heruli*; that of *the Ostrogoths;* and that of *the Lombards.* Of these Justinian only subverted that of *the Ostrogoths:* as for that of *the Lombards,* it continued many years after the termination of his reign; and, after overturning the government of the Greek Emperors in Italy, it was in its turn destroyed by Charlemagne. So again Mr. Sharpe speaks of *three* Gothic kingdoms seated in Italy *previous* to the reign of Justinian, and jointly continuing about 70 *years.* Upon adverting to history, we shall find, that the *two* Gothic kingdoms of *the Heruli* and *the Ostrogoths* continued

Thus were *three* of *the first horns* plucked up by the roots before *an eleventh little horn*, which silently arose among them, till it had supplanted *the three horns*, which stood in its way and prevented its full expansion *.

It is curious to observe the gradual rise of papal domination during the turbulent age, in which *the three horns* were successively eradicated. Under *the reign of Odoacer*, the Bishops of Rome had acquired so much influence, that even the victorious Theodoric found it prudent to pay court to them.

tinued something more than 70 *years;* and that *the last* of them was subdued by Justinian; but it will prove a vain labour to look for *a third*, the duration of which jointly with that of the other two shall amount to about 70 *years*. The whole duration of *the three kingdoms* of *the Heruli*, *the Ostrogoths*, and *the Lombards*, comprehends a space, not merely of 70 *years*, but of little less than *three centuries:* for *the kingdom of the Heruli* was erected in *the year* 476, and *the kingdom of the Lombards* was subverted by Charlemagne in *the year* 774. As for *these three kingdoms*, they cannot be at once both *three horns* and *the seventh head* of *the self-same beast* at *the self-same time* and in *the self-same capacity:* both because such an opinion is a palpable contradiction, confounding together in a strange manner *the different members* of *the beast;* and because 298 *years*, the period of their joint duration, can scarcely be called so *very* short a time, compared with the duration of any of *the other heads*. It is to be wished, that Mr. Sharpe had explicitly *said* what three Gothic kingdoms he intended.

* Bp. Newton's Dissert. Vol. ii. P. 206, 207—Hist. of Decline and Fall Vol. vi. P. 226—237—Ibid. Vol. vii. P. 11—15, 214—257, 353—398—Ibid. Vol. viii. P. 122, 126, 127, 145, 147—Ibid. Vol. ix. P. 145—150, 156—159—Bp. Newton's Dissert. Vol. i. P. 277, 278.

Though

Though he assumed the supremacy of the Church, he was not ignorant of the dignity and importance of *the Roman pontiff*. "The peace or the revolt "of Italy might depend on the character of a "wealthy and popular Bishop, who claimed such "ample dominion both in heaven and earth*." Accordingly we find, that, toward the close of the Ostrogothic sovereignty, *the Pope* took a leading part in the revolution which once more brought Italy under the sway of the emperors. "The de- "puties of *the Pope* and clergy, of the senate and "people, invited the lieutenant of Justinian to ac- "cept their voluntary allegiance, and to enter the "city, whose gates would be thrown open for his "reception†." And afterwards, when *the Ostrogothic monarchy* for a short time recovered itself previous to its final subjection, the emperor Justinian was roused from his slumber "by *the Pope* "*Vigilius* and the Patrician Cethegus, who ap- "peared before his throne, and adjured him, in "the name of God and the people, to resume the "conquest and deliverance of Italy‡."

At this period, as Machiavel very justly remarks, *the Papacy* was greatly assisted in its acquisition of temporal authority by the circumstance of Theodoric king of *the Ostrogoths* making Ravenna his metropolis§; for, "there being "no

* Hist. of Decline and Fall Vol. vii. P. 37. † Ibid. P. 223. ‡ Ibid. P. 378.

§ Ravenna was the metropolis likewise even of *the Western empire* itself some years previous to its fall. Honorius first fixed

" no other prince left in Rome, the Romans were " forced for protection to pay greater allegiance " to *the Pope*."

During the struggles between *the Lombards* and *the imperial lieutenants at Ravenna*, the power of *the Popes* continued gradually on the increase. Availing themselves of those turbulent and unsettled times, and finding that their influence was sufficient to turn the scale whichever way they pleased, they began, as Machiavel observes, to treat and confederate sometimes with *the Imperialists* and sometimes with *the Lombards*, " not " as subjects, but as equals and companions."

In short, throughout a period of anarchy, when the minds of men were kept in a constant ferment by the frequency of political changes, " the want of " laws among the Romans could only be supplied " by the influence of religion; and their foreign " and domestic counsels were moderated by the " authority of *the Bishop*. His alms, his sermons, " his correspondence with the kings and prelates " of the West, his recent services, their gratitude, " and oath, accustomed the Romans to consider " him as the first magistrate or prince of the city. " The Christian humility of *the Popes* was not of- " fended by the name of *Dominus* or *Lord*; and

his residence there in *the year* 404, as a place of security against the inroads of the northern nations. (Hist. of Decline Vol. v. P. 207.) Thus was *he who letted* gradually *taken out of the way*, to make room for *the Apostasy* and the full revelation of *the man of sin*.

" their

" their face and inscription are still apparent on " the most ancient coins. Their temporal domi- " nion is now confirmed by the reverence of a " thousand years; and their noblest title is the " free choice of a people whom they had redeemed " from slavery *."

Such was the state of *the Papacy* immediately before the subversion of *the kingdom of the Lombards*, the last of *the three horns* which stood in its way, and which was therefore destined to fall before it. When *this horn* was completely eradicated, *the eleventh little horn* attained to its full growth in temporalities, by the acquisition of *the exarchate* and a considerable part of *the kingdom of Lombardy*, and by the complete subjugation of *Rome*. It had already become *a spiritual empire*, when in *the year* 606 the *saints* were delivered into its hand.

Here then we behold *a little horn* springing up among and behind *the first ten horns*, and advancing itself upon the ruins of *three of those horns*, which were successively eradicated before it. No other *power* but *the Papacy* arose under similar circumstances, no other corresponds in every respect with the character of *the little horn*; whence it is concluded, that the symbol of *the little horn* is designed to typify *the Papacy* and *nothing but the Papacy*. It is in vain, that the Romanists would persuade us, that *the little horn* is *Antichrist*,

* Hist. of Decline and Fall Vol. ix. P. 144.

 and

and that his reign is still remote. Since *three* of the *first* horns, into which *the Roman empire* branched out, were to fall before *the little horn*; if the prophecy has not been *already* accomplished, it is *now* impossible that it ever should be accomplished. From the various political changes which have taken place in the course of the last twelve centuries, the ten *primary* horns can no longer be pointed out; consequently no *three* of them can *now* be plucked up before *any little horn*, which the Papists may fancy will hereafter arise. By attending however to the voice of history we find, that it *has* been the fate of *three* of the *primary* horns successively to quit their original settlements for the purpose of fixing themselves in Italy, so as to stand " before" *the Papacy:* and we further find, that it *has* been the fate of *exactly these three*, and *no more*, to be completely eradicated " before" the growing power of *the Bishops of Rome. None*, except *these three*, were ever plucked up under such circumstances: that is to say, *none*, except *these three*, ever fell " before" *an eleventh power* perfectly distinct and perfectly different from the ten *primary* kingdoms. *Exactly three* however of the ten *primary* kingdoms *did* fall " before" *the Papacy:* it is incumbent therefore upon the votaries of *the Church of Rome* to shew, why we are not to conclude *these three kingdoms* to be *the three horns of the beast* and *the Papacy* to be *the eleventh little horn*, before they can expect

pect a protestant to believe that the reign of *this little horn* is still remote.

The preceding catalogue of *the ten primary kingdoms*, which is given us by Machiavel and Bp. Lloyd, very properly omits, as we have seen, *the Greek province of Ravenna*, and at the same time places *all the ten kingdoms* in *the western parts of the Roman empire*. Here therefore it may perhaps be asked, "Why must *all the horns* be sought "for in *the West?* Although *the exarchate* can- "not be esteemed *a horn*, why may not *the Con-* "*stantinopolitan monarchy?*" The reason is this. *That empire*, after the downfall of *the Western empire*, constituted under the government of its emperors, *the sixth head of the beast**; consequently it cannot be *at once*, and in *the self-same capacity*, both *a head* and *a horn* of *the self-same beast*. In this particular there is a striking difference between the political character of *the ancient Roman emperors*, and that of *the modern emperors of the West* whose dignity commenced with Charlemagne. The title of *the ancient emperors* was attached to their territorial possessions; whereas that of *the modern emperors* is entirely distinct: so that Charlemagne was *emperor* in *one capacity*, and *king of France* in *another*; in the same manner as the present head of the house of Austria would be *king of Hungary and Bohemia*, whatever family might be elected to *the imperial dignity*. On these grounds *the Em-*

* Rev. xvii. 10.

peror of Constantinople cannot be esteemed *one of the ten horns*, without a manifest violation of the harmony of the prophetic vision; although, inasmuch as he was *the sixth head*, his dominions must be reckoned as *part of the Roman empire*, the *whole* of which is represented in the Apocalypse under the symbol of *the earth:* and, on the same grounds, *all the ten horns of the beast* must be sought for in *the West;* where accordingly Machiavel and Bp. Lloyd have found precisely that number of *original Gothic kingdoms* *.

I am aware, that both Sir Isaac Newton, and Bp. Newton, are of opinion, that *the eastern half of the empire* is not to be accounted *a part of the body of the fourth beast:* but I much doubt, whether this opinion rests upon any solid foundation: for it neither agrees with the Revelation of St. John, which predicts the fortunes of *the entire Roman empire* as well *eastern* as *western*, and which describes it as *one great whole* by the symbol of *the earth;* nor does it even quadrate with the scheme upon which it is founded. Sir Isaac argues, that " *the nations of Chaldèa and Assyria* " are still *the first beast; those of Media and* " *Persia* are still *the second beast; those of Mace-* " *don, Greece, Thrace, Asiá Minor, Syria, and*

* " Ubinam hi decem reges quærendi sunt? Non in Oriente: " neque enim Imperium Græcum seu Orientale unum e decem " cornibus erat, ut apparet, quia hæc dimidia pars fuit capitis " sexti sive Cæsareani a Constantino bipartiti." Excid. Antic. apud Pol. Synop. in loc.

Egypt,

" *Egypt*, are still *the third*; and *those of Europe*, " *on this side Greece*, are still *the fourth*. Seeing " therefore *the body of the third beast* is confined " to *the nations on this side the river Euphrates*, " and *the body of the fourth beast* is confined to " *the nations on this side Greece*: we are to look " for *all the four heads of the third beast*, among " *the nations on this side the river Euphrates*; " and for *all the eleven horns of the fourth beast*, " among *the nations on this side of Greece*. And " therefore, at the breaking of *the Greek empire* " into *four kingdoms of the Greeks*, we include " no part of *the Chaldèans, Medes, and Persians*, " in those kingdoms, because they belonged to " *the bodies of the two first beasts*. Nor do we " reckon *the Greek empire*, seated at Constanti- " nople, among *the horns of the fourth beast*, " because it belonged to *the body of the third**."

I fully agree with Sir Isaac Newton, though for a different reason which I have already stated †, that *the eleven horns* of *the fourth beast* must all be sought for among *the nations on this side Greece*, and that the *Constantinopolitan empire* cannot be esteemed *one of those horns*; but his scheme of excluding *that empire* from *the body of the fourth beast* is manifestly inconsistent with itself. Sir Isaac maintains, that *the four heads of the third*

* Observ. on Daniel, P. 31, 32.

† Namely, because *the Roman emperor of Constantinople* was *the sixth head of the beast*, and consequently cannot be esteemed *one of his horns* likewise.

beast are to be looked for in *the countries on this side the Euphrates*; namely in *those of Macedon, Greece, Thrace, Asia Minor, Syria, and Egypt*: for he affirms, that *these regions* form *the proper body of the third beast*, in the same manner as *those westward of Greece* form *the proper body of the fourth beast*, and constitute his *ten horns*. *The four heads of the third beast* are undoubtedly to be sought for in the regions which he specifies, but certainly not for the reasons which he assigns; for *the countries of Asia Minor, Syria, and Egypt*, cannot be considered as forming *an exclusive part of the body of the third beast*, because they were originally provinces belonging to *the second beast*. This will necessarily follow from Sir Isaac's own scheme. If, as he supposes, *Greece* and *its dependent provinces* must not be esteemed *a part of the body of the Roman beast*, because they originally belonged to *the Macedonian beast*: then, in order that the scheme may be consistent with itself, *Asia Minor, Syria, and Egypt*, must not be esteemed *a part of the body of the Macedonian beast*, because they previously belonged to *the Medo-Persian beast*. Or, to state the same argument in a somewhat different form: if *the body of the Medo-Persian beast* is to be confined within the strict limits of *Media and Persia properly so called*, as Sir Isaac supposes: then, in a similar manner, *the body of the Macedonian beast* must be confined within the limits of *Macedon and Greece*; and *the body of the Roman beast*, within those of *Italy*:

in

in which case it will be a vain labour to look either for *the four heads* of the third beast*, or for *the ten horns of the fourth beast*. The truth is, no less than *two* out of *the four heads* of *the third beast*, namely *the Syrian kingdom of Seleucus* and *the Egyptian kingdom of Ptolemy*, sprung up within the limits of *the Persian empire*, after it had been subdued by Alexander: consequently, if *a part of the Persian empire* is to be included in *the body of the third beast*, forming his *two most powerful heads*; there cannot be assigned any reason, why *a part of the third beast*, namely *Greece and the eastern provinces* which afterwards constituted *the Romano-Constantinopolitan empire*, should not be included in *the body of the fourth beast*. Hence I am reluctantly constrained to assert, that the scheme of separating *the eastern empire* from *the body of the fourth beast*, laid down by Sir Isaac Newton and adopted by Bp. Newton, must necessarily be erroneous: because, if allowed to be just, it will force us, in order to preserve the consistency of prophecy, to separate from *the body of the Macedonian beast* his *two eastern heads of Syria and Egypt*; inasmuch as both those countries were *provinces* of the *Medo-Persian empire*, before they became *heads* of *the Macedonian empire*.

* It is almost superfluous to remind the reader, that *the four heads of the third beast* in the vision of *the four great beasts* are the same as *the four horns of the he-goat* in the vision of *the ram and the he-goat*.

In

In preference then to Sir Isaac's scheme, I am rather inclined to think, that *the four beasts* are *the four great empires*, considered as respectively extending to their several utmost limits: so that *the Medo-Persian empire* comprehends not only *Media and Persia*, but likewise *Chaldèa*, *Assyria*, *Asia Minor*, *Syria*, *and Egypt*; *the Macedonian empire*, not only *Greece*, but likewise *the former empire of Persia*: and *the Roman empire*, by a parity of reasoning, not only *Italy and the West*, but likewise *Greece*, *Egypt*, *and Asia as far as the Euphrates*.

As for specifying *what powers* are *now* the *ten horns*, I cannot but consider it as absurd to attempt it. History has decidedly shewn, that *the kingdoms*, into which *the Roman empire* was divided, never continued long in the same state: nor is it at all necessary for the completion of the prophecy, that they should have done so. *Two of the horns of the Macedonian he-goat* were soon swallowed up by the most powerful of *the other two horns*: and *the great Latin city*, exclusive I apprehend of those protestant powers which have come out of it, will eventually be divided into no more than *three parts* *. Still however *the Roman beast* is symbolically represented as having *ten horns* †, because such was the *original* number into which

* See Rev. xvi. 19. Concerning this *earthquake* more will be said hereafter.

† See Rev. xvii. 16.

his

his empire was divided; as *four* was the *original* number into which the empire of *the he-goat* was divided. "Though the kingdom of Alexander," says Bp. Newton, "was divided into *four principal* "*parts*, yet only *two of them* have a place allotted "in Daniel's last prophecy of *the things noted in* "*the Scripture of truth*, *Egypt* and *Syria*. These "*two* were by far the greatest and most consi- "derable: and these *two* at one time were in a "manner the only remaining kingdoms of *the* "*four*: *the kingdom of Macedon* having been "conquered by Lysimachus and annexed to *Thrace*; "and Lysimachus again having been conquered "by Seleucus, and *the kingdoms of Macedon and* "*Thrace* annexed to *Syria**." Such being the fate of *two* out of *the four horns of the he-goat*, I know not why some expositors should apparently think themselves bound to labour to discover *ten horns* for *the Roman beast* at any other period except that when his empire was *originally* divided†. Machiavel, as we have seen, merely as a political historian, and without the least intention of supporting a favourite system, informs us, that the empire *was* broken by the northern nations into precisely *ten primary kingdoms*. This circumstance *alone* therefore is sufficient for the comple-

* Dissert. Vol. I. P. 340.

† Sir Isaac Newton very justly remarks, that, "whatever "was their number afterwards, they are still called *the ten* "*kings* from their first number." Observ. on Daniel, C. vi. P. 73.

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tion of the prophecy, that *the ten horns* of *the fourth beast* are *ten kings* that shall arise out of his kingdom *; just as the division of Alexander's empire into *four kingdoms* was *alone* sufficient for the completion of the prophecy, that *four kingdoms* should stand up out of his nation †. The special badge of *the he-goat* is his *four horns*, and the special badge of *the Roman beast* is his *ten horns*; although *both these numbers* afterwards varied. Hence we may just as reasonably expect, that *the Macedonian beast* should *always* have *four horns* during the whole period of his existence, because *four horns* are said to have sprung up out of him when *his great horn* was broken; as that *the Roman beast* should always have *ten horns* during the whole period of *his existence*, because when his empire was divided exactly *ten kings* were to arise out of it. The two symbols are, in fact, each formed from a view of the *primary* division of *the Macedonian* and *Roman empires*; nor was it designed, nor indeed was it possible, that they should be exhibited as perpetually varying with the ever varying revolutions of nations. On these grounds I think it of very little consequence to the completion of the prophecy to have discovered, that there were *ten* kingdoms in *the year* 1240 at the time of the diet of Ratisbon; *ten* likewise at *the Reformation*; and *ten* also in *the year* 1706 ‡. *The*

* Dan. vii. 24. † Dan. viii. 22.

‡ See Bp. Newton's Dissert. Vol. 1. P. 266.

ten

ten horns of *the Roman beast* are certainly the ten *primary* kingdoms enumerated by Machiavel; and, since three of the *first* horns were to be plucked up before *the little horn*, we must seek for *those three horns* among the ten *primary* kingdoms: how the empire was *afterwards* divided is a matter of no great moment; its subsequent political revolutions affect not in the slightest degree the accuracy of the prophecy.

CHAP. V.

Concerning the vision of the ram and the he-goat, and the little horn of the he-goat.

NEBUCHADNEZZAR's dream of *the image*, and Daniel's vision of *the four beasts and the little horn of the fourth beast*, contain predictions relative to *the four great empires* and *the domineering tyranny of the Papacy*. These matters so important to the Church having been clearly set forth, the Holy Spirit, now purposing to describe the exploits of *another great enemy* to Christianity; recalls, in the vision of *the ram and the he-goat*, the attention of Daniel to *the second* and *third empires*, whose prophetic history had been already detailed, for the purpose of introducing *another little horn*, which was to come out of *one of the principal horns* of *the Macedonian beast*, as *the former little horn* sprung up among *the ten horns* of *the Roman beast*.

In Daniel's vision of *the ram and the he-goat*, *the ram* symbolizes *the same power* as *the bear* mentioned in the preceding vision; and *the he-goat*, *the same power* as *the leopard*. *The ram* therefore, standing before the river, is *the Medo-Persian*

empire;

empire; and *his two horns* are *the two kingdoms of Media and Persia: the higher one*, which came up last, being *Persia*, the head of the empire; and *the lower one*, which came up first being *Media*, united with, though subjected to, *Persia*. *The ram* extended his conquests *westward*, *northward*, and *southward*: *westward*, as far as the extreme limits of Asia; *northward*, over Armenia, and Cappadocia; and *southward*, over Egypt, and as far as the Persian gulph. *Eastward*, he made comparatively but little progress, being stopped by the vast deserts of Tartary, and the mighty empire of Hindostan.

In the midst of his progress however, and at the very time when no other beast could stand before him, he was attacked by an unexpected enemy, *the he-goat*, or *the Macedonian empire*. Moving with unexampled rapidity from the West, the founder of this mighty sovereignty soon completely overthrew *the ram*, and broke *his two horns*. After this daring exploit, *the he-goat* "waxed very "great," extending his arms even into Hindostan, as well as subjugating Egypt and all the other dominions of *the ram*. But, notwithstanding this sudden and astonishing acquisition of power, *his great horn* was destined to be broken even in the very height of his strength. Accordingly, the imperial dynasty of *the great horn* lasted no more than fifteen years after the death of Alexander; within which short space of time his successors, Philip Aridæus, Alexander Egus, and Hercules, were

were all murdered. After them *the empire* was divided into *four kingdoms*, typified by *the four horns of the goat*, and *the four heads of the leopard* mentioned in the preceding vision. Cassander held *Macedon and Greece*; Lysimachus had *Thrace and Bithynia*; Ptolemy made himself master of *Egypt*; and Seleucus obtained *Syria and the East*. Thus exactly was fulfilled the prophecy, that *four kingdoms* should arise out of Alexander's empire, governed by princes of his own nation, though neither of his own family, nor with power equal to that which he had possessed.

Hitherto all commentators are agreed; but there has been the same discrepancy of opinion respecting *the little horn of the he-goat*, as *the little horn of the fourth beast* whose prophetic history we last considered. Bp. Newton observes, that the generality of expositors, both ancient and modern, Jewish and Christian, have referred the exploits of *this second little horn* to *Antiochus Epiphanes* *; but this opinion has been so amply refuted both by himself and Sir Isaac Newton, that it would be superfluous for me to do more than barely mention that it *has* existed. I am inclined to think however, that these two eminent writers have been more successful in combating the formerly received interpretation, than in establishing their own. They both contend, that *the little horn* is *the*

* See Bp. Newton's Dissert. Vol. 1. P. 315. and Pol. Synop. in loc.

Roman

Roman empire; and that it became *the little horn of the he-goat* by subduing *Macedon and Greece*: that this supposition is strengthened by the progress of the Roman conquests from Macedon; which, like those of *the little horn*, extended towards *the south*, *the east*, and *the pleasant land*: and that lastly it is decidedly established by the circumstance of *the little horn* being represented as *standing up against the Prince of princes*, as *taking away the daily sacrifice*, and as *planting the abomination of desolation in the sanctuary*, which our Lord himself refers to *the conquest of Jerusalem by the Romans*.

I readily allow, that these points of resemblance are very striking; nevertheless it will be found upon examination, that there are insuperable objections, principally of a chronological nature, to this exposition of the prophecy.

1. *The first objection*, that may be urged against it, is the improbability, that *the same power*, which in the former vision was represented under the symbol of *a great and terrible beast*, should now be described under that of only *a little horn*. In prophetic imagery there is to the full as exact a discrimination of ideas as in ordinary language; otherwise, as I have already sufficiently proved, there *could* be no definiteness and precision in any of the symbolical predictions. Accordingly we shall find, that *an universal empire* is never symbolized by *a horn**, but always by *a beast*; and,

* It may perhaps be thought, that *the great horn* of *the he-goat* is an exception to this rule, inasmuch as it represents,

on the other hand, that *a kingdom*, springing out of such an empire when it comes to be divided, is never symbolized by *a beast*, but always by *a horn*. On these grounds, I can scarcely think it possible, that *the Roman empire* should be represented, in one vision, as a *fourth distinct beast*; and, in another, as only *a little horn of the he-goat*, which typifies *the same power* as *the leopard*, or *third beast*, of the former vision. I know, that Sir Isaac and Bp. Newton argue, that, when *the Romans* conquered Macedon, they became in *that* capacity *a little horn* of *the third* or *Macedonian beast*; while, in the mean time, so long as we consider them confined to Italy and the West, they are to be accounted *a distinct fourth beast*. But, if this mode of interpretation be allowable, the confusion, which it *must* introduce, will be endless: for, upon the same principle, as soon as *the Greeks* have conquered *a single Persian pro-*

not *a kingdom springing out of the Macedonian empire*, but *the imperial dynasty of Alexander* which presided over the *whole* empire. This objection however will vanish, when we consider, that, if *a beast* be described with only *one horn*, that *horn* must necessarily be identified with *the beast itself*; because, as the circumstance of there being *more* than *one* horn shews that the empire is in a divided state, so the circumstance of there being *no more* than *one* horn shews that the empire is in an undivided state. When *a beast* therefore has *more* horns than *one*, those *horns* typify *kingdoms*; but, when *a beast* has *no more* than *one* horn, it is evident, that that *horn* cannot signify *a kingdom*, because *the empire* is yet undivided: it remains consequently, that *the single horn* must be identified with *the beast*, and signify *the dynasty by which he is governed*.

vince,

vince, we must begin, in a similar manner, to reckon them a horn of *the second*, or *Persian beast:* whence it will necessarily follow, that the two *Greek* kingdoms of Syria and Egypt being originally provinces of *Persia*, must for that reason be accounted horns of *the same second beast*; not, as they are represented by the prophet, horns of *the third*, or *Macedonian beast.*

2. *Another objection* against it is, that it renders Daniel liable to the charge of unvarying repetition. In *the dream of Nebuchadnezzar*, the history of *the four empires* is *simply* detailed, without the introduction, if I may use the expression, of any episodical matter. In *the vision of the four beasts*, the history of *the same four empires* is repeated, for the purpose of introducing the exploits of *the little horn of the fourth beast.* In *the vision of the ram and the he-goat*, the history of *the second* and *third empires* is again repeated, for the similar purpose of noticing in its proper place the tyranny of *the third beast's little horn.* And, in *the last of Daniel's visions*, a detailed account is given of *the wars between the Greek kings of Syria and Egypt*, and of *the Roman conquests in the East*, in order that we may be conducted in strict chronological succession to the super-eminent wickedness of *the king, who was to exalt himself above every god.* From this statement then it is evident, that, if *the little horn of the he-goat* or third beast *be* the *Roman empire*, the vision of *the ram and the he-goat* is

a mere repetition of the greater part of the vision of *the four beasts*; the only additional circumstance that is mentioned being *the sacking of Jerusalem*, which itself is repeated in the subsequent vision, if we adopt the opinion, that *the abomination* or *transgression of desolation*, predicted by Daniel in each of these visions, signifies *in both cases* the *Roman profanation of the Jewish temple*.

3. *The last and most serious objection* however against the interpretation of Sir Isaac Newton and the Bishop is, that *it cannot be reconciled with Daniel's chronological numbers*. The prophet, as I have just observed, mentions *the abomination* or *transgression of desolation* in *two successive visions*; that of *the ram and the he-goat*, and that of *the things* "*noted in the Scripture of truth** :" and he afterwards speaks of it yet *a third time* in connection with certain chronological numbers †. Now our Lord declares, that *the abomination of desolation*, spoken of by Daniel, relates to *the sacking of Jerusalem*: and the authority of such an expositor of prophecy who shall presume to question? The state of the case then is, as follows: the phrase of *abomination* or *transgression of desolation* occurs *three times* in the book of Daniel: did our Lord mean to intimate, that, *wherever* it occurred in this book, it *always* related to *the sacking of Jerusalem*; or that it was only to be re-

* Dan. viii. 13. and xi. 31.

† Dan. xii. 11, 12.

ferred

ferred to that event in *one* or in *two* instances out of the *three?* This question must be resolved by a careful comparison of these several prophecies of Daniel with each other.

When Daniel speaks of *arms*, like those of a man, (an apt symbol of *a powerful and warlike state,*) *standing up after the days of the northern king of Syria, polluting the sanctuary, taking away the daily sacrifice,* and *setting up the abomination that maketh desolate* *: there cannot be a doubt, but that by *those nervous and mighty arms* the *Roman empire* is symbolized; both *because* the eastern conquests of that republic followed the preceding events in regular succession of time, and *because* the subsequent events foretold in the prophecy followed the eastern conquests of Rome with the same chronological regularity. Hence we may safely conclude, that *the abomination of desolation,* there mentioned, is *the abomination of desolation* which our Lord applied to *the Romans* †.

Hitherto the subject is sufficiently clear: but we must now endeavour to determine, whether *the transgression of desolation,* occasioned by *the little horn of the third beast or the he-goat,* be the same as *the abomination of desolation,* set up by *the warlike arms of the Roman empire* in the temple of Jerusalem.

* Dan. xi. 31.

† The same *Roman abomination of desolation* is described, along with the destruction of Jerusalem, in Daniel's prophecy of *the 70 weeks.* See Dan. ix. 24—27.

. When Daniel mentions *the abomination of desolation* the *third and last time*, he merely connects it with *certain numbers*, evidently speaking of it as a thing which he had *already* noticed in a preceding part of his prophecies. Such being the case, *this last mentioned abomination of desolation* must be the same as either *the abomination of desolation*, set up by *the little horn* of the he-goat; *the abomination of desolation*, set up by the *arms* of the Roman empire; or, lastly, as *both* these *abominations of desolation*, considered as *one and the same event*. Sir Isaac Newton and the Bishop *do* conceive them to be *one and the same event:* for they maintain, that they *both* equally relate to *the sacking of Jerusalem by the Romans*, and *their idolatrous worship of their standards within the very precincts of the temple.*

If then they *be* the same event, the *last mentioned abomination of desolation* must be the same event likewise: in other words, *all the three abominations of desolation*, predicted by Daniel, must be equally referred to *the sacking of Jerusalem by the Romans*; for we have already seen, that *the last mentioned abomination* must be the same as either *the one*, or *the other*, or *both*, of *the two former abominations*. But, if *all the three abominations of desolation* are to be considered as *one and the same event*, namely, *the sacking of Jerusalem by the Romans*; *then* the chronological numbers, attached to *the last mentioned abomination*, will be found perfectly to harmonize with *the era of the siege of Jerusalem: for*, if *they* do *not* harmonize

harmonize with that era, *the abomination* connected with them cannot possibly relate to that era: and, if *the last mentioned abomination*, connected with those numbers, do not relate to that era, then neither can *one* out of the *two former abominations* relate to that era; inasmuch as *the last mentioned abomination* must be the same as either *the one*, or *the other*, or *both*, of *the two former abominations of desolation.*

These matters being premised, we will next consider how far *the numbers*, attached to *the last mentioned abomination of desolation*, will harmonize with *the era of the siege of Jerusalem.*

We are informed then by Daniel, that, at the end of *a time, and times, and half a time*, or 1260 *years*, the *restoration of the Jews* will commence; and that all the matters, foretold in his preceding predictions, will be accomplished: that "from the "time that *the daily sacrifice shall be taken away*, "and *the abomination that maketh desolate set up*, "there shall be 1290 *years*" to *some* event or *another*, which however he does not specify: and that "blessed is he, that waiteth, and cometh to "*the* 1335 *years*" after the time when *the abomination of desolation* shall be set up *.

Such are the *numbers*, which the prophet has connected with *the last mentioned abomination of desolation*; numbers, which by no efforts of calculation can be made to harmonize with *the era of the siege of Jerusalem.* The capital of Palestine

* Dan. xii. 7, 11, 12.

was taken by the Romans, and *one* of *the abominations of desolation* spoken of by Daniel was set up by them in the holy place, *in the year of our Lord* 70*. The Jews however were certainly not beginning to be restored to their own country, neither were all the matters foretold in Daniel's prophecies accomplished, *in the year* 1330, or 1260 *years* after the sacking of Jerusalem: nor is it easy to say what particular event, to which the prophet might possibly allude, happened *in the year* 1360, or 1290 *years* after the same epoch: nor yet shall we be able, without the exertion of extraordinary ingenuity, to point out the peculiar blessedness of living *in the year* 1405, or 1335 *years* after the Romans had set up *the abomination of desolation* in the temple and had taken away *the daily sacrifice*†.

Thus it is abundantly manifest, that *the abomination of desolation, last mentioned by Daniel,*

* Chronol. of Univ. Hist. P. 369.

† The computation will answer no better even if it be made from *the year* 136, when Jerusalem was finally destroyed by Adrian. *This* event however certainly cannot be alluded to by our Lord; both because he declares that *the abomination of desolation* spoken of by Daniel should stand in the holy place before *that* generation had passed away, and because he warns his disciples to flee from Jerusalem when they beheld it compassed with armies. Jerusalem accordingly was sacked before that generation *did* pass away; and the Christians, profiting by the prediction of their master, saved their lives by flight. These circumstances decidedly prove, that our Lord's prophecy relates to the days of Titus. See Matt. xxiv. 15—20, 34. and Luke xxi. 20—24, 32.

cannot

cannot possibly be the same as *the abomination of desolation set up by the Romans*, and alluded to by our Lord: that is to say, it cannot be the same as *the abomination of desolation, set up by certain symbolical arms*, which were to invade the East, *after* the days of Antiochus Epiphanes *. But, if it be not the same as *the abomination of desolation set up by* the symbolical arms of Rome, it must be the same as *the abomination of desolation set up by the little horn of the he-goat:* for it is scarcely probable, that Daniel should speak of *some third abomination of desolation*, entirely *distinct* from *the two former ones*; and yet should give us no sort of intimation by whom *this supposed distinct third abomination* should be set up. If then *the last mentioned abomination of desolation* be the same as *the abomination of desolation set up by the little horn of the he-goat*, (and there is no other event mentioned in the whole book of Daniel, excepting this, with which it *can* be identified) it will necessarily follow, that *the little horn's abomination of desolation* must be something *entirely distinct* from *the abomination of desolation set up by the symbolical arms:* consequently, since *the abomination of the little horn* is *not* the same as *the abomination set up by the arms, the little horn itself* must be some power

* Bp. Newton very justly applies the three verses *immediately preceding* the mention of *the symbolical Roman arms* to *the history of Antiochus Epiphanes:* consequently *the abomination, set up by these arms,* must of course be *posterior* to the days of that tyrant. (See Dissert. Vol. I. P. 369.) "And *after* him (Antiochus) *arms* shall stand up." Dan. xi. 31.

totally

totally different from *the power symbolized by the arms:* but *the arms* are allowed by every commentator to symbolize *the Romans*, and no one ever yet doubted that *the abomination* which *they* set up is *the very abomination alluded to by our Lord:* therefore, finally, since *the little horn* is *not* the same as *the symbolical arms*, it certainly cannot be the same as *the Roman empire in the East.*

On these grounds, which to myself at least appear satisfactory, I am obliged to dissent *in toto* from the interpretation proposed by Sir Isaac and Bp. Newton. *The eastern conquests of the Romans* are very fully predicted *in the eleventh chapter of Daniel's prophecies**; but they cannot, for the preceding chronological reasons, be at all alluded to *in the twelfth chapter* and *in the history of the little horn of the he-goat.*

Before I dismiss this part of my subject, I cannot refrain from observing, that the force of Daniel's chronological numbers, which I have so largely insisted upon, has in a manner compelled Bp. Newton, notwithstanding his previous interpretation of the vision of *the ram and the he-goat*, to notice, among various other conjectures, what I am persuaded is the true exposition of *the little horn's abomination of desolation*, as contradistinguished from *the Roman abomination of desolation.* "*The setting up,*" says he, "*of the abomi-*

* Ver. 30, 31.

"*nation*

" *nation of desolation* appears to be a general " phrase, and comprehensive of various events. " It is applied by the writer of *the first book of* " *Maccabees* to *the profanation of the temple by* " *Antiochus, and his setting up the image of Ju-* " *piter Olympius upon the altar of God**. It is " applied by our Saviour † to *the destruction of* " *the city and temple by the Romans,* under the " conduct of Titus, in the reign of Vespasian ‡. " It may for the same reason be applied to *the* " *Roman Emperor Adrian's building a temple to* " *Jupiter Capitolinus, in the same place where the* " *temple of God had stood;* and to the misery of " the Jews, and the desolation of Judèa, that fol- " lowed. *It may with equal justice be applied to* " *the Mohammedans invading and desolating* " *Christendom, and converting the churches into* " *mosques: and this latter event seemeth to have* " *been particularly intended in this passage* §. *If* " *this interpretation be true, the religion of Mo-* " *hammed will prevail in the East the space of* " 1260 *years: and then a great and glorious re-* " *volution will follow; perhaps the restoration of*

* 1 Mac. i. 54.

† It is more than merely *applied:* our Lord *expressly pronounces,* that *the approaching profanation of the temple by the Romans* was *the event intended by some one of the abominations of desolation* mentioned by the prophet Daniel. *The abomination* to which our Lord alluded, is, as we have seen, *that predicted in Dan.* xi. 31.

‡ Matt. xxiv. 15. § Dan. xii. 11.

" *the*

" *the Jews, perhaps the destruction of Antichrist:*
" *but another still greater and more glorious will*
" *succeed; and what can this be so probably as the*
" *full conversion of the gentiles to the church of*
" *Christ, and the beginning of the millennium or*
" *reign of the saints upon earth?* for, *blessed is*
" *he, that waiteth and cometh to the* 1335 *days* *."

Mr. Kett, in his exposition of the vision of *the ram and the he-goat*, supposes *the little horn of the he-goat* or *Macedonian empire* primarily to mean *the Mohammedan Apostasy of the East*, and ultimately *the Gallic Infidelity of the West.* This opinion however he maintains, without wishing to invalidate the former applications of the prophecy both to *Antiochus Epiphanes*, and to *the Romans.* In short, unless I have entirely mistaken his meaning, *the little horn of the he-goat* was designed by the prophet to typify no less than *four distinct powers; Antiochus Epiphanes, the Roman empire in the East, the Mohammedan supersition*, and *the infidel republic of France* †. Had Mr. Kett *confined* the application of this symbol to *the false religion of Mohammed*, I could have given my hearty assent to his scheme: but unfortunately he has marred his whole exposition, by involving the prophecy respecting *the little horn of the he-goat* or *third beast* in the same perplexing confusion of *primary* and *secondary* and

* Dissert. Vol. 1. P. 412.

† Hist. the Inter. Vol. 1. P. 346—359, 360.

ultimate

ultimate accomplishments, as he had previously done that respecting *the little horn of the fourth beast.* So lax a mode of interpretation as this ought ever to be warmly protested against, because it utterly destroys all definiteness and precision in the sacred oracles. If *the same prophecy* may be construed to relate to *so many totally different periods and events*, we must bid an everlasting farewell to all certainty of exposition. So far as any knowledge is concerned that *we* can derive from a prophecy of such a nature, it must, so long as this world endures, remain to us a sealed book. Sir Isaac Newton and the bishop have amply refuted the opinion, that *the little horn of the he-goat* is *Antiochus Epiphanes:* and, how far *their* application of it to *the Roman empire* be tenable, the reader must judge for himself from what has been said upon that subject. As for Mr. Kett's conjecture, that it relates *ultimately* to *the infidel power of France*, it will be sufficient to observe respecting it, that *a horn*, which was to spring up *in the East*, can never be designed to typify *a power*, which has arisen *in the West.* In the right interpretation of prophecy it is not enough to discover mere *partial* resemblances, and thence to infer that *such a symbol* belongs to *such an event:* before we venture to decide, we ought to point out a *perfect* similitude between *the type* and *its antitype*, a similitude of such a nature as utterly to exclude *all events* which will not tally *in every respect* with the symbolical history under consideration.

deration. Thus, in the present instance, *Antiochus Epiphanes* has some features which very much resemble those of *the little horn;* but the period of his persecution cannot be accommodated either to *the* 2300 *days* mentioned in the vision of *the ram and the he-goat* or to *the three prophetic periods of* 1260, 1290, *and* 1335, *days*, specified towards the conclusion of Daniel's last vision, even if those days, contrary to the whole method of prophecy, be computed as *natural* ones: therefore *the little horn* cannot be *Antiochus Epiphanes.* So again: *the Romans* have many features in common with *the little horn*, insomuch that the grand exploit of both is designated by the very same phrase of *setting up the abomination of desolation;* yet the era of the sacking of Jerusalem can in no wise be reconciled with *the periods of* 1260, 1290, *and* 1335, *years:* therefore *the little horn* cannot be *the Roman empire**. Lastly, *the impious wretches, who converted France into an atheistical democracy,* have doubtless, like *the little horn*, waxed great against the host of heaven, have magnified themselves even against the prince of the host, and have cast down the truth to the ground; nevertheless, those hardened miscreants, *Voltaire and his associates*, did not arise in *the East*, but in *the West*, and the period of *the French revolu-*

* I have already assigned *other* reasons, besides this *chronological* one, why it is scarcely probable, that *the he-goat's little horn* should have been designed to symbolize *the Romans.*

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tion can as little be accommodated to *the prophetic numbers* as either of the two fore-going periods: therefore *French Infidelity* cannot be *the little horn.*

I shall now endeavour to ascertain, what *that power* is, which *alone* is designated by *this symbol.*

Daniel informs us, in his account of the vision of *the ram and the he-goat*, that he heard a certain saint inquiring, "How long shall be the continu-" ance of this vision, (which treats of) this daily " sacrifice, (taken away by *the little horn,*) and " this transgression of desolation, to give both the " sanctuary and the host to be trodden under " foot?" The answer made to this question was, " Unto *two thousand and three hundred days;*" or, as the Seventy read, " *two thousand four hun-*" *dred days;*" or as certain copies mentioned by Jerome read, " *two thousand two hundred days:* then shall the sanctuary be cleansed." Bp. Newton doubts, whether *these prophetic days* are to be calculated from *the establishment of the Persian empire,* from *the invasion of Asia by Alexander*, or from *the beginning of the history of the little horn.* Whatever doubt there may be upon this point*, and whatever difficulty there may be in

* Whether the prophetic days are to be dated from *the establishment of the Persian empire,* or from *Alexander's invasion of Asia*, they are certainly to be computed from *the beginning* of the whole vision of *the ram and the he-goat*, whenever that beginning is; not from the rise of *the little horn* which does not take

in ascertaining *which of the three readings* is *the true one*, I cannot but think it sufficiently evident, both that *the* 1260 *days* are a certain part of *the* 2300

take place till near *the end* of the vision. The question, put by the saint, is simply this: "How long shall be the continuance "of *this* vision?" (Heb. החזון, *this* vision.) If it be asked, "*What* vision?" the answer is obvious, "The vision, that treats "of the daily sacrifice, and the transgression of desolation." Now the vision, that does this, is the vision which Daniel informs us that he saw after his *first* vision, or that of *the four beasts:* consequently the number of prophetic days, mentioned in the 14th verse, must undoubtedly be the length of *the whole vision*, not of *a part of it* only. This being the case, they must evidently be reckoned from *the beginning* to *the end* of *the whole vision*; not from *the rise of the little horn*, which is only *a part of it*. The difficulty in fact does *not* consist in determining, whether the prophetic days comprehend *the whole*, or only *a part* of the vision; but in ascertaining *the precise year*, from which *the commencement* of *the vision* itself is to be dated. Daniel beheld *the ram*, not *rising out of the sea*, but *standing upon the bank of the river* in the undisputed possession of his empire. *The ram* however *rose* in the year A.C. 536, or the first year of Cyrus; but he *continued standing* till the year A.C. 330, when the Persian monarchy was finally subverted. *The beginning* of the vision therefore may be *any* year between the years A.C. 536 and 330: for at *any* era in the course of that period Daniel would equally have beheld the ram *a standing or regularly established empire.* But, *after* the year A.C. 330 *the ram* had *ceased* to stand: consequently Daniel could not have *seen* him standing *after* that epoch. He did however *see him standing* in his vision: therefore the vision commenced while he *was* standing: and therefore *the prophetic days* certainly cannot be dated from *the rise of the he-goat's little horn*, because, whatever power be intended by it, it undoubtedly rose *after* the ram had entirely *ceased* to stand. Bp. Newton speaks of the vision of *the ram*, the

2300 *days*, and *that these two periods* exactly terminate together *in the self same year*. We are expressly told, that the vision of *the ram and the he-goat*, whenever it *begins*, reaches *to the time of the end* *, or *to the last end of the indignation:* and we are no less expressly informed, that *to the end of the wonders*, predicted by Daniel, there shall be *three times and a half* or 1260 *days* †: hence it necessarily follows, that, since *the period of* 2300 *days*, and *the period of* 1260 *days*, both equally reach *to the time of the end*, or *to the end of the predicted wonders*,

the vision of *the he-goat*, and the vision of *the little horn*, as if they were *three distinct* visions; and thence takes occasion to doubt from *which* of them *the prophetic days* ought to be dated: whereas nothing can be more evident, than that they are all component parts of *one single continuous vision*, revealed to Daniel *at one single time* and *in one unbroken series*. Whence it is plain, that, whatever be the *precise* date of *the prophetic days*, they must be dated from *the beginning* of *the whole undivided vision*. The *precise* date, which, as I have just observed, must be sought for somewhere during the time that the ram was *standing*, or between the years A. C. 536 and 330, I shall hereafter endeavour to ascertain.

* "Understand, O son of man, for the vision shall reach to "*the time of the end—the last end of the indignation*, for at the "time appointed *the end* shall be." Dan. viii. 17, 19.

† "It shall be for a time, times, and a half; and, when he "shall have accomplished to scatter the power of the holy "people, *all these things shall be finished*. And I heard, but I "understood not: then said I, O my Lord, what shall be *the* "*end of these things?* And he said, Go thy way, Daniel, for "the words are closed up, and sealed, till *the time of the end*." Dan. xii. 7, 8, 9.

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they both exactly terminate together. Thus it appears, that *the period of* 1260 *days* is in fact *the latter part of the greater period of* 2300 *days*. This opinion perfectly harmonizes with the declaration of the angel, that all the things contained in the preceding prophecies of Daniel shall be finished, when *the three times and a half* shall have expired: and the declaration of the angel equally harmonizes with what we are repeatedly told, both by Daniel and St. John, respecting *the termination of the* 2300 *and the* 1260 *days*. We are informed, for instance, that the sanctuary, which had been polluted by the abomination of desolation set up by *the little horn of the he-goat*, shall be cleansed *at the end* of *the* 2300, *the* 2200, or *the* 2400 *days**, whichever of these three be the proper reading†: that *the saints* are to be delivered into the hand of *the little horn of the fourth beast*, which has been shewn to be *the Papacy*, until *a time, times, and the dividing of time*, or 1260 *days*; consequently that they are to be freed from his tyranny *at the end* of that period‡: that *the Jews* shall begin to be restored *at the end* of the same *time, times, and a half*, or 1260

* I shall hereafter shew, that *the sanctuary*, which was to be cleansed at the end of this prophetic period, was *the spiritual sanctuary of the Christian Church*, not *the literal sanctuary of the Jewish temple*. (See Rev. xi. 1, 2.). This *spiritual sanctuary* will be cleansed by the overthrow of *the two little horns* of *the third* and *fourth beasts*.

† Dan. viii. 14. ‡ Dan. vii. 25.

days:

days * : that *the king, who is to magnify himself above every god,* shall come to his end at the same period that the Jews begin to be restored; and consequently *at the end* of *the same* 1260 *days* † : that *the court of the temple, and the holy city,* shall be trodden under foot of the gentiles during *the same space of* 42 *prophetic months,* or 1260 *days*; and consequently that they shall cease to be trodden under foot *at the end* of that period ‡ : that *the ten-horned beast* shall continue §, in his *revived state,* during *the same space of* 42 *months,* or 1260 *days*; and consequently shall cease to continue *at the end* of that period ‖ : that *the witnesses* shall prophesy in sackcloth during *the same* 1260 *days;* and consequently shall cease to prophesy in sackcloth *at the end* of that period ¶ : and lastly, that *the symbolical woman,* or *the spiritual church,* shall be driven into the wilderness during *the same space* of 1260 *days,* or *three prophetic years and a half*; and consequently that she shall be delivered from her thraldom *at the end* of that period **.

We are likewise taught, that *the end* of these two conterminating periods of 2300 and 1260 *days* will be marked by a wonderful display of the power of God. *At the end* of the 2300 days, *the little horn of the he-goat* will be broken without hand ††: *at the end* of the 1260 days, the judg-

* Dan. xii. 7. † Dan. xi. 45. xii. 1. ‡ Rev. xi. 2.
§ Or *practise prosperously.*
‖ Rev. xiii. 5. ¶ Rev. xi. 3. ** Rev. xii. 6, 14.
†† Dan. viii. 14, 25.

ment will sit, and the dominion of *the papal horn* or *the little horn of the fourth beast*, will be utterly destroyed by the Son of man*: *at the end* of the same 1260 days, *the king, who magnified himself above every god*, will be destroyed, none being able to help him, and at that very time *the restoration of the Jews* will commence†: *at the end* of the same 1260 days, *the ten-horned beast*, which was to continue in his *revived state* 42 prophetic months, and along with him *his false prophet*, will be *ultimately*, that is *at the end* of those 42 months, defeated in a great battle with the personal Word of God‡: and lastly, *the man of sin* will *finally*, and therefore *at the end* of the same 1260 days, be consumed with the spirit of the mouth of the Lord, and destroyed with the brightness of his coming§.

From an attentive consideration of all these different passages, and from the plain declaration of the angel both in the vision of *the ram and the he-goat*, and in *the last chapter of Daniel's prophecies*, it must, I think, undeniably follow, that *the* 2300 *days*, and *the* 1260 *days*, terminate together: that, at this memorable period, *the papal horn*, *the little horn of the he-goat*, *the ten-horned beast* or *revived Roman empire*, *the king who magnified himself above every god*, and *the man of sin*, (whatever powers they may severally prefigure) will all

* Dan. vii. 25, 26. † Dan. xi. 45. xii. 1, 7.
‡ Rev. xix. 19, 20. § 2 Thessal. ii. 8.

be

be overthrown, in *some manner* or *another*, *natural* or *supernatural*, by the victorious Word of God: and that, at the same memorable period, *the abomination of desolation, set up by the he-goat's little horn*, will be removed; *the sanctuary of the spiritual temple* be cleansed; and *the Jews* begin to be restored to their own land.

It has been shewn, that the period, whence *the* 1260 *days* ought to be computed, is *the* year 606; because in that year *the saints* were given into the hand of *the papal little horn*. Having therefore ascertained this period, we shall now be able both to point out *the power* symbolized by *the little horn of the he-goat*, and to determine whether 2200, 2300, *or* 2400 *days*, be the proper reading of *that greater number*, of which *the* 1260 *days* constitute *the last part*.

Since the angel informs Daniel, that *all the things* predicted in his former prophecies shall be finished *at the end of* 1260 *days*; and afterwards computes *two other periods*, namely 1290 and 1335 *days*, (the one period reaching 30 *days*, and the other 75 *days*, beyond *the* 1260 *days*,) from the setting up of *the abomination of desolation*: it is manifest, that *this abomination*, which I have shewn to be *the abomination of the he-goat's little horn*, was set up at the beginning of *the* 1260 *days*: for, since *the things* already predicted by Daniel were to be finished at the end of *the* 1260 *days*, *the cleansing of the sanctuary* from the abomination of *the he-goat's little horn* was likewise to be

accomplished at that period; and, since Daniel dates 1290 and 1335 *days* from *the abomination of desolation*, (the first of these numbers reaching 30, and the second 75 *days*, beyond *the* 1260 *days*, when *every thing*, already predicted by Daniel was to be finished, and therefore among other things *the cleansing of the sanctuary*,) it is plain that, between *the setting up of the abomination* and *the cleansing of the sanctuary*, there were to be precisely 1260 *days*; in other words, the date of *the setting up of the abomination*, and the date of *the* 1260 *days*, is the same.

This being the case, it will necessarily follow, that the tyranny of *the two little horns* is to endure precisely *the same length of time:* for we are specially informed, that *the saints* should be delivered into the hand of *the papal little horn* during the space of *three times and a half*, or 1260 *prophetic days:* and, since the tyranny of each is to *finish* at the end of *the same* 1260 *days*, the tyranny of each must of course *begin* at the commencement of *the same* 1260 *days*. Hence in the very year, that the *already existing papal little horn* was to commence *its tyrannical career of* 1260 *days*, the *little horn of the he-goat* was to start *into existence*, and begin to contrive *the transgression of desolation* which should shortly "give both the sanctuary and the "host to be trodden under foot." Bp. Newton accordingly very justly observes from these undeniable premises, that, *whatever power* be alluded to as setting up *the last mentioned abomination of desola-*

desolation, that power will certainly prevail for *the space of* 1260 *years*; let it be *Mohammedism*, or let it be *any other power* *.

The 1260 *days* then of *the he-goat's little horn* are precisely the same period as *the* 1260 *days* during which *the saints* were to be given into the hand of *the fourth beast's little horn*: consequently they are the same period also as *the* 42 *months*, during which *the ten horned beast* was to exist in his revived state. Thus it appears, that *the beast* was to revive at the very time when *the saints* were given into the hand of his *little horn*. Whence we must almost necessarily conclude, that the revival of *the beast* is so closely connected with the giving of *the saints* into the hand of *the little horn*, that in some sense or another he revived by committing the sin of thus giving *the saints* into the hand of his *little horn*. Here therefore it will be proper to consider the meaning of this *revival*.

"*A beast*," as it is most truly remarked by Bp. Newton, and as I have very fully stated in a preceding chapter, "*A beast*, in the prophetic style, "is *a tyrannical idolatrous empire*: the *kingdom* "*of God and of Christ* is never represented under

* *The abomination of desolation* "may with equal justice be "applied to *the Mohammedans invading and desolating Christen-* "*dom*, and converting the churches into mosques: and this "latter event seemeth to have been particularly intended in "this passage. (Dan. xii. 11.) *If this interpretation be true,* "*the religion of Mohammed will prevail in the East the space of* "1260 *years*." Dissert. Vol. I. P. 412.

" the image of *a beast.*" This being the case, an empire is said *to continue in existence as a beast,* so long as it is *a tyrannically idolatrous empire:* when it puts away *its idolatry and tyranny,* and turns to the God of heaven, *the beast,* or those qualities whereby the empire *was* a beast, *ceases to exist,* though the empire itself may still remain as a body politic of faithful worshippers: and, when it *resumes its tyranny and idolatry,* though they may not perhaps bear precisely the same names as *its old tyranny and idolatry,* it then *revives,* it then once more *recommences its existence in its original character of a beast.* To this description the character of *the ten horned* or *Roman beast* exactly answers. That empire *was originally a beast* by *its profession of paganism:* it *ceased to be a beast* by *its embracing Christianity* under Constantine: and it *once more became a beast* by *its sitting up a catholic spiritual tyrant,* and *by its persecuting at his instigation all, who refused to own his supremacy, and to embrace his new idolatry.* On these grounds, St. John informs us, that *the ten-horned* or *Roman beast* " was, and is not, and yet " is." *It was,* while in its original pagan state: *it is not,* while in its Christian state under Constantine: *it is,* while supporting papal tyranny and idolatry. In *this last* of *its three states,* St. John beheld it rise from *the sea* of Gothic invasion: and in *this last state* it is to continue *, as he care-

* *Or to practise prosperously.* The import, according to either translation will be virtually the same.

fully

fully informs us, 42 *months*, or 1260 *days*. The same duration is assigned to the tyrannical reign of *its own little horn*, or *the Papacy*; and for this plain reason: the empire revived, or once more became *a beast*, by giving up *the saints* into the hand of *its little horn*: and this it assuredly did, not by encreasing the territorial possessions of *the horn* (for partial temporal dominion does not confer the power of general persecution), but by conferring upon him spiritual supremacy. Precisely at the time then when *the papal horn* was declared to be *universal bishop* and *supreme head of the Church*, the *saints* were given up into his hand. He then first acquired the power of general persecution. Though he might not immediately begin to exercise that power by wearing out *the saints of the Most High*, it was then undoubtedly first conferred upon him.

The true key then to fixing the date of *the* 1260 *years* is that furnished us by the prophet himself. We have neither to concern ourselves with *the rise of the papal horn* abstractedly, nor yet with *its attaining to the summit of its temporal power*: we have simply to enquire when *the saints* were first given up into its hand, and when *the old pagan beast* revived by setting up *a catholic spiritual idolatrous tyrant* in the Church.

In the West, *the year* 604 beheld the death of Gregory the Great, Bishop of Rome. The pontificate of this good man, for I cannot but consider him as a good man tinctured as his piety was with the

the growing superstition of the age *, was remarkable for his protestation against *universal episcopacy* by whomsoever assumed, and for his censure of *the idolatrous veneration of images* then creeping fast into the Church. Great as the power of the Roman archiepiscopal see then was, the sentiments of Gregory on the important question of *catholic supremacy* are worthy of our particular attention, inasmuch as they differ so very essentially from those of his successors. "I speak it confi-" dently," says he, "that, whosoever calleth himself " *universal bishop*, or desireth to be so called, in the " pride of his heart he doth forerun *Antichrist* †." Accordingly, when the Bishop of Constantinople accepted this presumptuous title, which in *his* case was a *mere* title never acted upon, the observation made by Gregory respecting it was, "By this pride " of his what thing else is signified, but that the " time

* See the testimony borne to his virtues even by Mr. Gibbon, though he feebly attempts to ridicule his piety on account of the superstition with which it was undoubtedly alloyed. (Hist. of Decline and Fall, Vol. VIII. P. 168, 169.) It may not be improper here to observe, that *much real piety* may subsist, both along with *the will-worship of superstition*, provided it grow not to such a height as utterly to choak the good seed of the word; and along with *the eccentric reveries of enthusiasm*, provided they do not exchange their harmlessly ridiculous cast of countenance for the Satyr's mask of avowed licentiousness and open profaneness. But the co-existence of *religion* and *infidelity* is impossible: *a religious infidel* is a contradiction in terms.

† Ergo fidenter dico, quod quisquis se *universalem sacerdotem* vocat, vel vocari desiderat, in elatione sua Antichristum præ- . . . . . currit,

" time of *Antichrist* is now hand*?" Respecting *the introduction of images into churches*, which proved at length the fruitful source of popish demonolatry, Gregory's conduct shews indeed, that his judgment in that particular was erroneous; but effectually demonstrates nevertheless, that he expressly reprobated *the idolatrous veneration of saints and angels*. Serenus of Marseilles, finding that some of the people had begun to adore the images which were originally placed in the churches merely as memorials, very wisely broke them in pieces: but this laudable action of his gave so much offence to the superstitious part of his congregation, that many of them withdrew from his communion. Gregory, hearing of the unhappy dissention, wrote to Serenus, advising him to conciliate the affections of his people by permitting them to retain their images, which might (he ob-

currit. (Lib. vi. Epist. 30. cited by Bp. Newton.) The accuracy of this declaration of Gregory is not unworthy of our notice. He does not say, that the person, who assumes the title of *Universal Bishop*, is *Antichrist himself*; but only that he is *the precursor of Antichrist*. Gregory then conjectured, and he conjectured rightly, that the assumption of *universal episcopacy* was the leading badge of *the commencement of the little horn's tyranny:* but, not attending to the prediction that this tyranny should continue 1260 *years*, he fancied that the reign of *Antichrist* was close at hand. Hence he both wrote, preached, and (we may add) lived, under the firm persuasion that the end of the world was fast approaching.

* Ex hac ejus superbia quid aliud, nisi propinqua jam esse Antichristi tempora, designatur? Lib. iv. Epist. 34. cited by Bp. Newton.

served)

served) be considered as a sort of instructive books for the illiterate; but, at the same time, along with this permission to caution them most seriously against paying the least adoration to them. Events have shewn, that the Bishop of Marseilles judged more wisely than Gregory: but it is evident, that *image-worſhip* had not in his time been formally established by the authority of the Roman Pontiff.

Gregory was succeeded by Sabinianus, whose short pontificate was remarkable only for rapine and extortion, for a systematic grinding of the faces of the poor, and for mean abuse of the memory of his liberal predecessor. But, though the *individual* Sabinianus was a wicked man, *the saints* were not as yet formally delivered into the hand of *the little horn*, nor was idolatry as yet openly established in the Church: consequently *the 1260 days* had not then commenced, nor had *the Roman beast* revived by publicly relapsing into the abominations of paganism.

Upon the death of Sabinianus, Boniface the third ascended the papal throne, in the beginning of *the year 606*: and one of his first acts, an act which took place in *this very year 606*, was to procure from the tyrannical usurper Phocas a grant of the title of *Universal Bishop and supreme Head of the Church*; the identical title, which Gregory only a few years before, and that in the lifetime of Boniface himself, had stigmatized as a badge of *the precursor of Antichrist**.

* Bp. Newton's Dissert.—Milner's Eccles. Hist.—Bowyer's Lives of the Popes.

From

From *this year* then we are unavoidably led to date *the* 1260 *days:* for, when *the Roman Bishop* was appointed *Supreme head of the Church*, and when all the churches were declared to be subject to him in spirituals, *the saints* were undoubtedly delivered into his hand. Hitherto they had not been necessarily or universally subject to him: henceforth his merciless tyranny armed the secular power against them, and pursued them with implacable animosity to the very ends of the earth. I mean not indeed to say, that he *immediately* began to exercise this unchristian authority; but now it certainly was, that *the saints* were delivered into his hand, and placed under his controul.

In order, as it were, more decidedly to shew that at this eventful era *the* 1260 *days* commenced, and *the Roman beast* revived, scarcely had a year elapsed from the establishment of this sacerdotal empire, when the very idolatry, which had so lately been opposed by the zeal of Serenus and censured by the piety of Gregory, was publicly authorized by the sovereign pontiff. The ancient Pantheon, formerly the general sink of all the abominations of paganism, was now restored, though under a different name, to its original destination. The mediatory demons of corrupted Christianity occupied the vacant places of the mediatory demons of the gentiles; and, instead of Jupiter and his kindred deities, the virgin-mother of Christ and all his martyred saints received the blind adoration of *the revived*

vived ten-horned beast *. The *holy city* was now trodden under foot by a new race of gentiles, differing from their pagan predecessors in name rather than in nature; and *the witnesses* began to prophesy in sackcloth during the long period of 1260 *years*, the same period in short as that during which *the saints* were given into the hand of *the little horn* †.

Not but that *the Apostasy*, as I have already observed, had long since *individually* commenced. *The forbidding to marry, the abstaining from meats, the excessive veneration of supposed mediatory saints and angels*, began to creep into the Church even in *the fourth century*: but no date can be affixed to *individual* criminality ‡. In the strictly chronological prophecies of Daniel and St. John periods of years are always computed from some specific and definite action either of a community or of the head of a community; not from the unauthorized deeds of individuals, the commission of *the first* of which deeds can only be known with absolute certainty by God himself. Hence we find,

* Dr. Macleane, in the chronological table affixed to Mo-sheim's Ecclesiastical History, describes this event in the following words. "Here (in the Pantheon) Cybelè was succeeded by "the Virgin Mary, and the pagan deities by Christian martyrs. "Idolatry still subsisted: but the objects of it were changed."

† Rev. xi. 2, 3.

‡ During this period, *the Roman beast* may be considered as gradually rising out of *the sea*, and as coming to life again.

that

that in the *unchronological* prophecy of St. Paul* some of the leading features of *the Apostasy* are marked out in *general* terms, the prophecy itself affecting *every individual* to whom the description applies: while, in the *chronological* prophecies of Daniel and St. John relative to *the same Apostasy*, since the divine wisdom thought proper to specify a certain term of years for *the tyrannical reign of the man of sin*, it was necessary to date those years not from general acts of *individual* criminality, but from some overt and conspicuous act of *the head of a community*, of *the man of sin himself*. This act is determined to be *the delivering of the saints of God into the hand of the little horn*, the *commencement of the treading of the holy city or the Church under foot by the new gentile members of the revived beast*, and *the beginning of the faithful witnesses to prophesy in sackcloth*. Now it will be difficult to pitch upon any era for the date of this sufficiently conspicuous act except *the year 606*: for in this and in the following year, *the saints* were formally given into the hand of *the little horn*; and *the Apostasy of individuals* became *the embodied and established Apostasy of a spiritual catholic empire* over which *the man of sin* presided.

When *a spiritual universal tyrant* then was set up in *the Church*, and when *idolatry* was (immediately upon his being thus set up) openly authorized

* 1 Tim. iv. 1, 2, 3, 7, 8.

and

and established by him; the afflicted woman *the true Church* fled into *the wilderness* from the pollution of *the holy city* by the new gentilism of Popery, and *the witnesses* began to prophesy in sackcloth. Not that an *incessant* persecution was to be carried on against them throughout the whole term of *the* 1260 *years;* but that they should continue so long to prophesy in sackcloth, or, in other words, to profess the fundamental truths of the Gospel in a depressed and afflicted state. Accordingly, as Bp. Newton well observes, and afterwards satisfactorily proves, "there have constantly been "*such witnesses* from the seventh century" (the century in which *the Apostasy*, considered as *the open act of a community under its proper head*, commenced) "down to the Reformation, during "the most flourishing period of Popery."

Thus it appears, that the tyrannical reign of *the fourth beast's little horn*, and consequently *the prophetic period of* 1260 *days*, are to be dated from *the year* 606, and will therefore terminate in *the year* 1866. Let us next turn towards the East, and see whether we cannot discover, in *this same year* 606, any marks of the rise of *the he-goat's little horn*, any vestiges of *that transgression of desolation* which was to continue during *the same period of* 1260 *days*.

In the East, *the year* 606 beheld the crafty impostor *Mohammed* retire to the cave of Hera to consult the spirit of fraud and enthusiasm, and to fabricate that false religion, which soon after dark-

ened the whole oriental world *. Having fully digested his plan in the solitude of the desert, he began at first only privately to preach his heterogeneous system of theology about *the year* 608 or 609. Mecca was the theatre of his first labours; and his earliest converts were his wife, his servant, his pupil, and his friend. At length, by the persuasion of Abubeker, ten of the most respectable citizens of Mecca were introduced to the private lessons of the Islam; the prophet persevered ten years in the now more public exercise of his mission; and the religion, which has since overspread so large a portion of the globe, advanced with a slow and

* The coincidence of *the rise of Mohammedism*, and *the commencement of Popery properly so called*, is thus stated by Mr. Whitaker. "Daniel states *the rise of Mohammed* as to take place "when the transgressors are come to the full. St. Paul says, "that *the delusion of the man of sin* shall be sent as a punishment, "because men believed not the truth, but had pleasure in un-"righteousness; where surely *the same period* (that in which the "sins of the people call for judgment) is characterized for "*the rise of these two powers*. Now St. John ascribes to each of "them *the same duration*, and speaks of *the time of their end* as "*the same*, and consequently in his account they must *begin* at "*the same time*; in exact correspondence with each of the sepa-"rate declarations of the two former writers. Such coinci-"dences in prophecy, of which the holy pen-men themselves do "not seem aware, prove, like the same in history, that the "writers drew originally from one source, with this only differ-"ence, that in the former case their information must have "more than a human origin, even the operation of that self-"same spirit, who divideth to every man severally as he will." General View of Proph. P. 95, 96, 97.

painful progress within the walls of his native town *.

Here then we behold *the desolating abomination* of *the he-goat's little horn* springing up *at the very time* when we were taught by prophecy to expect that it would spring up, namely *at the beginning of the* 1260 *days*. Small as it was at first, it soon waxed exceeding great; and, in a very short space of time succeeded in completely polluting *the spiritual sanctuary* of the eastern church. The exact resemblance between *this little horn* and *the religion of Mohammed*, in all other respects as well as in their chronological correspondence with each other, shall presently be shewn: I shall first however try to ascertain the period, from which *the* 2200, 2300, or 2400, *days*, mentioned in the prophecy of *the ram and the he-goat* are to be dated; and, if *that* can be ascertained, *the proper reading of the number* will be ascertained likewise.

From the language of Daniel it is evident, *a priori*, that the date of *this number* must be sought for somewhere during *the settled existence* of the Persian empire †. The prophet represents *the two-*

* Prideaux's Life of Mohammed P. 16—49—Hist. of Decline and Fall Vol. 9. P. 282—285.

† Mr. Burton would date *the* 2300 *days* from *the year* 136, when Jerusalem was sacked by Adrian, and when a temple was built to Jupiter in the place where the temple of God had formerly stood. (Essay on the numbers of Daniel and St. John P. 239, 240, 241.) The words however of the prophecy give him

two-horned Medo-Persian ram, not as *rising from the sea*, but as *standing by his river:* in other words, he does not speak of *the origin* of the monarchy, which is a fixed determinate period; but of some period, which he does not specify, in the course of its *regular and settled government* *. Now *the Medo-Persian ram rose out of the political sea of nations* in the year A. C. 536, when *the two kingdoms of Media and Persia*, the *two horns of the ram*, were united under the single government of Cyrus; whence that year is termed *the first year* of Cyrus †: but he continued *standing upon*

him no warrant for such an opinion. Whatever *the abomination of desolation* may be, *the* 2300 *days* are the length, not of *its* continuance and of the taking away of *the daily sacrifice*, but of *the whole vision* which treats of these matters; namely *the vision of the ram and the he-goat*. See Dan. viii. 13, 14.

* *The ram*, or, as he is termed *in the former vision*, *the bear*, is said, in the prophetic language, *to arise* out of *the sea;* to denote the rise of the Persian empire amidst wars and tumults: but, when Daniel beheld him *in his present vision*, he was *standing* by *the river;* to denote, that the Persian empire had already *arisen*, and was then *standing* in a tranquil, regular, and firmly established, state. (See *the preceding remarks upon the two symbols* of *the sea*, and *a river*, in *the 2d chapter of the present work.*) *To rise out of the sea*, and *to stand upon the bank of a river*, certainly denote, according to the analogy and precision of symbolical language, *two very different states* of an empire, the one *posterior* to the other. *The river Ulai*, near the palace Shusan, is here used as a symbol of *the Persian monarchy*, in the same manner as *the apocalyptic Euphrates* represents *the Turkish empire*. Rev. ix. 14. and xvi. 12.

† Anno A.C. 536, Cyrus, Cambyse patre in Persia et Cyaxare socero in Media vita functis, Orientis monarchia potitus est;

upon the bank of his symbolical river, till *the he-goat* " smote him, and brake his *two horns*, and " cast him down to the ground, and stamped upon " him." This happened, in the year A. C. 330, when the unfortunate Darius, after the last decisive battle of Gaugamela, was basely murdered by Bessus, and the Persian empire thus completely extinguished. *The ram* therefore continued standing from the year A. C. 536 to the year A. C. 330: but he continued standing *undisturbed* only till the year A. C. 334, when *the Macedonian he-goat* began to smite him by invading his territories, and by gaining his first victory over him at the river Granicus *. It appears therefore, that the date of the vision must be fixed somewhere between the year A. C. 536, *when the ram began to stand*, and the year A. C. 330, *when he was completely overthrown* †.

Now,

a qua et αρχης illius annos septem, in 8°. παιδειας ipsius dinumerat Xenophon; et primum illius annum, ex ipsis Medorum et Persarum archivis, sacra deducit Scriptura. Usser. Annal. P. 146.

* Usser. Annal. P. 285, 286, 312, 321, 323, 324.

† The Persian monarchy is not reckoned to have ended till the death of Darius; so long therefore *the ram* may be considered as *standing*: for, although *the he-goat* began to " smite" him in the year A.C. 334, he had not finally " cast him down to the " ground" till the year A.C. 330. Hence Abp. Usher observes from Justin, that Darius was seized by Bessus in Thara or Dara, a town of the Parthians, as if it had happened by a kind of fatality, that *the empire of the Persians should end* in the land of those, who were destined hereafter to be their successors.

——fato

Now, if I be right in dating *the* 1260 *days* from *the year* 606, the year in which *the little horn of the he-goat* began to meditate his *abomination of desolation*, the year in which *the Roman beast* revived, the year in which *the saints* were given into the hand of *the papal little horn;* the 1260 *days* will expire in *the year* 1866. These 1260 *days*, as we have already seen, synchronize with the *last* 1260 *days* of *the* 2200, 2300, *or* 2400, *days*, whichever of these numbers be the proper reading; because, as we are expressly informed by the two interpreting angels, *the* 2200, 2300, or 2400, *days*, and *the* 1260 *days*, both equally bring us down to *the time of the end*, and consequently *terminate together*. This being the case, we have only to compute backward 2200, 2300, *and* 2400, *years* from *the year of our Lord* 1866; and, according to the epochs to which they respectively lead us, we shall be able to decide with some degree of probability *which of those three numbers* is *the true reading*, and consequently from what era we are to date the vision of *the ram and the he-goat*.

If then we compute backward 2200 *years* from *the year of our Lord* 1866, we shall arrive at the year A. C. 334: if 2300 *years* from the same period, at the year A. C. 434: and if lastly 2400 *years*, at the year A. C. 534. *All these three dates*, namely the years A. C. 334, 434, and 534, fall

——Fato quodam factum hoc fuisse, ut in terra eorum, qui successuri imperio erant, *Persarum regnum finiretur*. Usser. Annal. P. 321.

within the period, during which *the ram continued standing upon the bank of his river;* for he stood there, as we have seen, from *the first year of Cyrus* or the year A. C. 536, to *the murder of Darius* in the year A. C. 330 when the Persian monarchy was dissolved: we must be guided therefore by circumstances in making our choice among them. The year A. C. 534, to which we are led by adopting *the reading of the Seventy* or 2400 *days*, is the third year of Cyrus; a year, in which nothing very remarkable happened, and from which therefore we can scarcely suppose the vision to be dated. The year A. C. 434, to which we are led by adopting *the reading of the Hebrew* or 2300 *days*, is equally devoid of any striking incident that peculiarly affected the empire of *the ram;* from this year therefore we can with as little reason suppose the vision to be dated as from the former year. But the year A. C. 334, to which we are led by adopting *the reading mentioned by Jerome* or 2200 *days*, is big with events most materially important to the Persian monarchy: for, in this very year, *the Macedonian he-goat* "came "from the West on the face of the whole earth, "and touched not the ground;" in this very year, he first "ran unto *the ram* in the fury of his "power," and smote him upon the banks of the river Granicus*: hence I cannot refrain from concluding,

* Alexander, says Dean Prideaux, "flew with victory swifter "than others can travel, often with his horse pursuing his ene-

"mies

concluding, that the year A. C. 334, in which *the he-goat* began to attack *the ram* as he was standing in the hitherto undisputed possession of his authority, is the real date of the vision; and consequently that *the number* 2200 is the true reading.

The sum of what has been said respecting the date of *the* 1260 *years* amounts then to this. Since *the little horn of the he-goat* is to continue in existence 1260 *years*, since *the saints* are to be delivered into the hand of *the papal little horn* for the space of 1260 *years*, since *the Roman beast* is to exist in his revived state during the same space of 42 *prophetic months*, and since *the two*

" mies upon the spur whole days and nights, and sometimes " making long marches for several days one after the other, as " once he did in pursuit of Darius of near forty miles a day for " eleven days together. So that by the speed of his marches he " came upon his enemy before they were aware of him, and " conquered them before they could be in a posture to resist " him. Which exactly agreeth with the description given of " him in the prophecies of Daniel some ages before, he being in " them set forth under the similitude of *a panther or leopard with* " *four wings:* for he was impetuous and fierce in his warlike ex- " peditions, as a panther after its prey; and came on upon his " enemies with that speed, as if he flew with a double pair of " wings. And to this purpose he is in another place of those " prophecies compared to *a he-goat* coming from the West with " that swiftness upon the king of Media and Persia, that he " seemed as if his feet did not touch the ground. And his " actions, as well in this comparison as in the former, fully veri- " fied the prophecy." (Cited by Bp. Newton.) So astonishingly rapid indeed was the progress of Alexander, that, between the years A. C. 334 and 330, he began and completed the conquest of the whole Persian empire.

horns and *the beast* are all to perish together at *the time of the end*, at the termination of *the* 1260 *years;* it is manifest, that the date of those years can only be an era marked by the following triple coincidence:—*the rise of the he-goat's little horn;*—*the commencement of the papal little horn's spiritual universal empire;*—and *the revival of the Roman beast by conferring upon his little horn that spiritual universal empire, or, in the language of prophecy, by giving the saints into his hand.* If therefore we pitch upon any era not marked by this triple coincidence, we may be sure that it cannot be the true date of *the* 1260 *years;* because, since *the* 1260 *years* of *the he-goat's horn*, *the* 1260 *years* of *the papal horn*, and *the* 1260 *years* of *the revived Roman beast*, all terminate together at "*the time of the end*," they must all necessarily begin together.

This however is not *the only test* which the prophet has given us to ascertain the true date of *the* 1260 *years.* He has *checked* (if I may use the expression) this period by another larger period, which comprehends it, and which terminates along with it. This larger period is stated by three different readings to be 2200, 2300, or 2400 *years;* and it commences, as we are informed by the prophet, with the beginning of the vision of *the ram and the he-goat.*

Thus it appears, that, after we have discovered an era for the date of *the* 1260 *years* marked by the triple coincidence of *the rise of the he-goat's little*

little horn, the giving up of the saints into the hand of the papal little horn, and *the revival of the Roman beast by thus giving up the saints;* we must next examine, whether a computation deduced from this era will make *the larger period of* 2200, 2300, *or* 2400, *years,* and *the smaller period of* 1260 *years,* rightly correspond together. This must be done by first computing forwards 1260 *years* from the date which we have pitched upon, and afterwards by computing backwards 2200, 2300, *and* 2400, *years* from the era to which the first computation brought us down: for, since this era is equally the supposed termination of both the periods, it is evident, that, if we compute backwards from it the number of years which compose the larger period, we shall arrive at the beginning of that period. Three different numbers of years however are assigned by three different readings to the larger period. If then the second computation backwards from the era, to which the first computation forwards brought us down, bring us, through the medium of any one of the three numbers mentioned by the three different readings, to an era from which the vision of *the ram and the he-goat* may be reasonably dated; we may be morally certain, both that that reading is the true one, and that we have pitched upon the right date of *the* 1260 *years,* because the two periods, larger and smaller, are found upon trial exactly to *check* each other. But if, on the contrary, the second computation backwards from the era, to which

which the first computation forwards brought us down, does *not* bring us, through the medium of any one of the three numbers mentioned by the three different readings, to an era from which the vision of *the ram and the he-goat* may be reasonably dated; we may then be morally certain, that we have *not* pitched upon the right date of *the* 1260 *years*, because the two periods, larger and smaller, are *not* found upon trial to *check* each other.

Now I will venture to assert, that *the year of our Lord* 606 is the only era which answers to both these tests. It was in this year that *the little horn of the he-goat* first arose; and it was in this year that *the Roman beast* revived by giving *the saints* into the hand of *the little papal horn*. Moreover, if we first compute forwards from this era 1260 *years*, we shall arrive at *the year* 1866, the supposed termination both of the larger and the smaller period; and, if we next compute backwards 2200 *years* from *the year* 1866 in order to arrive at the commencement of the larger period, the computation will bring us to the year A. C. 334, which is the most probable date that could have been assigned even *a priori* to the larger period and to the beginning of the vision of *the ram and the he-goat*, for it was in this very year that *the he-goat* began to smite *the ram* as he was standing upon the bank of *his river*.

The propriety of fixing upon *the year* 606 as the date of *the* 1260 *years* will be yet further manifest,

nifest, if it be shewn that no other era whatsoever can possibly answer to the tests furnished by the prophet. Mr. Mede supposes, that *the* 1260 *years* ought to be dated from *the year* 456, when the power of Rome was completely broken by the Vandals though the name of *Emperor* was yet continued *. Independent however of this opinion's having been confuted by the event †, the erroneousness of it might easily have been detected even when it was first advanced. *The year* 456 was neither marked by the rise of *any power* which answers to the description of *the he-goat's little horn*, nor by any formal giving up of *the saints* into the hand of *the papal horn;* nor yet, when it is checked by the larger period, according to any one of its three readings, will it bring us to an era from which the vision of *the ram and the he-goat* can be reasonably dated. Bp. Newton seems to hesitate between *the year* 727, when *the Pope* and *the Romans* finally broke their connection with *the Eastern Emperor; the year* 755, when *the Pope* obtained *the Exarchate of Ravenna; the*

* Mr. Mede was led to fix upon this year from an idea, that, as soon as *he that letted* was taken out of the way, *the man of sin* should *immediately* be revealed. St. Paul however does not specify any *precise* time. He only intimates, in general terms, that *that Wicked One* should not make his appearance till *after* the removal of *him that letted.*

† If *the* 1260 *years* be dated from *the year* 456, they will expire in *the year* 1716. That year however has certainly not been "*the time of the end.*" Both *the little horns* are still in existence, and *the Jews* are yet scattered over the face of the earth.

year

year 774, when he acquired by the asssitance of Charlemagne the greatest part of *the kingdom of Lombardy;* and *the year* 787, when the worship of images was fully established, and the supremacy of *the Pope* acknowledged by the second council of Nice: of these different dates however he is inclined to prefer the first *. Now, upon examination, not one of them will be found to answer to the tests furnished by the prophet. In none of these years, except the last, were *the saints* given into the hand of *the papal horn;* and, as for the acknowledgment made by the council of Nice, it was only a repetition of the grant already made by *the sixth head of the beast:* in none of them did *the little horn of the he-goat* arise: and none of them will bear to be checked by the larger number according to any one of its three readings. There is yet another date fixed upon by Mr. Mann, which *prima facie* was more probable than any of the preceding ones. About *the year* 533 or 534 †, the Emperor Justinian declared *the Pope* to be *the catholic head of the Church:* whence it seemed not unlikely, that *the* 1260 *years* ought to be dated from that era ‡. This opinion however, like that of Mr. Mede, has both been confuted by the

* Bp. Newton's Dissert. Vol. II. P. 389, 390.

† Mr. Sharpe asserts, that this happened in *the year* 540. (Append. to three Tracts on the Hebrew pronunciation P. 30.) Exactly the same objections apply to this year as to either of the others.

‡ Ibid. P. 285.

event,

event*, and might have been confuted before the event. We must certainly date *the* 1260 *years* from

* If we compute *the* 1260 *years* from *the year* 533 or 534 we shall arrive at *the year* 1793 or 1794, when neither *Popery* nor *Mohammedism* were overthrown, and when *the restoration of the Jews* was still future. The remarkable events, which lately took place in *the year* 1798, led many to suppose, that *Popery* was then overthrown, and consequently that *the* 1260 *days* were expired. Hence Dr. Valpey and Mr. King named *the year* 538 as the era from which that period ought to be dated. Much the same opinion was entertained by the Archdeacon of Northumberland and Archdeacon Daubeny. I need not therefore be ashamed to mention, that I also had once adopted a similar opinion. Our error arose from not sufficiently attending to the general tenor of prophecy. The expiration of *the* 1260 *years* is to be marked not only with the downfall of *Popery*, but with the subversion of *Mohammedism*, with the complete overthrow of *the Infidel tyrant*, and with the commencement of *the restoration of the Jews*. These events moreover, or at least the greater part of them, are to take place in Palestine, not in Europe. Hence it is manifest, that *the* 1260 *years* have not yet expired. I cannot refrain from transcribing the judicious remarks of Mr. Zouch upon this subject. "Though the reduction "of Rome in 1798, and the consequent subversion of the papal "power in that city, have been declared to be events which de- "termine the final accomplishment of the prophecies relative "to the fall of Antichrist, it should be remembered that similar "events have occurred in former times. Rome has been fre- "quently taken and plundered by a foreign enemy; and per- "haps the late conquest of it was attended with less atrocious "acts of rapine and horror, than those which history records, "as the dreadful concomitants of its former subjugations. The "historian thus describes the enormities committed at Rome, "when it was laid waste in 1527. Quanta fuerit militum Ger- "manorum ac Hispanorum atrocitas et violentia Romæ, verbis "explicari vix potest. Nam præter horrendas lanienas, direp-

"tiones,

from a continued claim of *spiritual supremacy* made uninterruptedly by a succession of Popes, not from the mere temporary acceptance of the title of *Universal Bishop* by a single Pope*; for, that his acceptance of it *was* temporary, that it was the simple *discontinued* acceptance of an individual, is manifest from the language held by Gregory respecting the assumption of that title by the Patriarch of Constantinople. Had Gregory himself borne that title, or had it been generally borne by his precedessors, he could not, in common decency, have censured his Byzantine brother as *the precursor of Antichrist* for assuming it. In addi-

" tiones, libidines, devastationes, contumeliæ ac ludibrii genus " nullum in Pontificem Cardinalesque reliquamque turbam " prætermissum fuit." (Preface to Zouch on Prophecy.) When Mr. Zouch wrote, Cardinal Chiaromonte had been elected *Pope* in *the year* 1800, but had not yet been enthroned at Rome: we have since beheld *Popery* formally re-established in France, and a compact entered into between the present usurper of the throne of the Bourbons and the sovereign Pontiff.

* In reality, the title, as conferred by Justinian, was nothing more than an empty title, like that sometimes conferred upon the Byzantine prelate. " The Emperor Justinian did not only not " submit to the papal authority, but he extended his own juris- " diction over the clergy, as their supreme head and governor. " He seems to have made every exertion in arranging and con- " ducting ecclesiastical matters without the least regard to the " Bishop of Rome. That part of his work, intitled *Novellæ*, " comprehends the edicts which concern the discipline of the " Church. In short, the ordination of bishops, the convoca- " tion of councils, and the whole system of ecclesiastical go- " vernment, were under his immediate cognizance." Zouch on Prophecy P. 15.

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tion to this reason, the prophetic tests afford the same insurmountable objection to the date proposed by Mr. Mann as they have already afforded to those proposed by Mr. Mede and Bp. Newton. No *little horn of the he-goat* arose in *the years 533 and 534;* nor will either of those years bear to be checked by any of the numbers which the different readings assign to the larger period. It is somewhat remarkable, that, although Bp. Newton acknowledges that "*the religion of Mohammed* "will prevail in the East for as long a period of "time as *the tyranny of the little horn* in the "West," and although he is struck with the wonderful coincidence of "Mohammed's having first "contrived his imposture in *the year* 606, the "very same year wherein the tyrant Phocas made "a grant of the supremacy to *the Pope;*" yet he is unwilling to date *the* 1260 *years* from that era, merely because *the Pope* did not attain to the height of his temporal dominion till *the eighth century**. *The saints* however were given into his hand, not surely by the grant of *the Exarchate* and *the kingdom of Lombardy* which in itself conveys not an atom of *catholic spiritual power in the Church*, but by constituting him *supreme in ecclesiastical matters*, by making him *a Bishop of all other Bishops:* and the prophet expressly informs us, that *the* 1260 *years* are to be dated from the æra, when *the saints* were thus given into his hand.

* Dissert. Vol. II. P. 392.

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The result of the whole is, that, since *the year* 606 is the only era which perfectly answers to the prophetic tests, I know not how we can avoid pitching upon it as the only true date of the commencement of *the* 1260 *years* *.

I shall now proceed to compare the character of *the he-goat's little horn* with the character of *Mohammedism*, in order that their identity may be proved as well by circumstantial as by chronological correspondence.

* Mr. Fleming fixes the rise of *Popery properly so called*, that is to say, the commencement of *the spiritual empire of the Pope*, to " that memorable year 606, when Phocas did in a manner " devolve the government of the West upon Boniface the third, " by giving him the title of *supreme and universal Bishop:*" yet he afterwards, with an inconsistency similar to that of Bp. Newton, dates *the* 1260 *years* from *the year* 758, when he supposes the Papacy to have been established. His own expression, " by " steps he hath been raised up, and by steps must he be pulled " down," might have shewn him, that *the tyrannical reign of the papal horn* ought to be dated, not surely from the era of its meridian splendor, but from the very first year that it commenced, from the time when the saints were *first* given into the hand of *the horn*. We date the age of a man from the day of his birth, not from the period of his adolescence: why then must a different mode be adopted in computing *the duration of a spiritual catholic empire?* Besides this objection to dating *the* 1260 *years* from *the year* 758, that era is equally unable to bear the tests proposed by the prophet as every other era which has been pitched upon, one only excepted, *the year* 606, which has been found exactly to answer to those tests, and which I have therefore concluded to be the true date of *the* 1260 *years*. Mr. Galloway adopts the first conjecture of Mr. Fleming, rejecting very judiciously his subsequent inconsistency. (Comment. P. 88, 129.)

I. " The

I. "The vision, which treats of the daily sacri-
" fice, and the transgression of desolation, to give
" both the sanctuary and the host to be trodden
" under foot."

1. We have seen, that *the little horn of the he-goat*, whatever power be symbolized by it, is to continue 1260 *years*, and therefore that its duration is to be exactly contemporary with *the tyrannical reign of the papal little horn*. We have likewise seen, that *that tyrannical reign* commenced in *the year* 606, when *the saints* were delivered into the hand of *the Bishop of Rome;* and consequently that we must look for the rise of *the he-goat's little horn* in that same year. Accordingly, upon turning our eyes to *the East*, we found that *Mohammedism* arose in that very year; and moreover that no other power did then arise, which at all corresponds with the prophetic character of *the he-goat's little horn:* whence we concluded from this chronological coincidence, that *that horn* was designed to symbolize *Mohammedism*. Such being the case our first inquiry must be, in what sense *Mohammedism* can be symbolized by *a horn*.

I have already shewn, that the language of symbols allows the same hieroglyphic to bear both a *temporal* and a *spiritual* signification. Thus we find, that *a mountain* is used to typify both *the temporal kingdom of Babylon*, and *the spiritual kingdom of Christ**: thus likewise *a beast* indif-

* Jerem. li. 25. Dan. ii. 35.

ferently represents *a secular* and *an ecclesiastical empire:* and thus, arguing from analogy, *a horn* denotes either *a temporal* or *a spiritual kingdom.*

Now we have seen, that *the little horn of the Roman beast* typifies *the spiritual kingdom of the Papacy*, which, small as it was at first, in process of time became *a great empire* symbolized in the Apocalypse by *a two-horned beast.* Such being the case, even if we had not been assisted by chronological computation in our inquiries, we should naturally have been led, merely by the analogy of symbolical language, to conclude, that *the little horn of the Macedonian beast* typified *a spiritual kingdom* likewise: for it seems by no means agreeable to the strict accuracy of that language to suppose, that *the Roman little horn* means *a kingdom of one kind*, and that *the Macedonian little horn* means *a kingdom quite of another kind* *.

So again, with regard to local situation: since *the little horn of the Roman beast* is to be sought for in *the West*, we may naturally, not to say necessarily, conclude, that *the little horn of the Macedonian beast* is to be sought for in *the East.*

Thus we find, that chronological computation, symbolical analogy, and local situation, all lead us to suppose that *the religion of Mohammed* is typified by *the little horn of the Macedonian beast.* We must next consult history.

* This affords another argument to shew, that *the little horn of the he-goat* cannot be *the Roman empire* or *the fourth great beast*, as Sir Isaac and Bp. Newton suppose.

Accordingly, as history, when viewed in connection with prophecy, has shewn us, that *the little horn of the Roman beast* means *the spiritual*, not *the temporal, kingdom of the Pope;* so history will likewise shew us, when viewed in connection with prophecy, that *the little horn of the Macedonian beast* means *the spiritual*, not *the temporal, kingdom of Mohammed.*

The he-goat's little horn was to arise in *the year* 606, at the commencement of *the* 1260 *years*, during which *it* was to continue, and during which *the Roman little horn* was to reign over *the saints.* No power did then arise in *the East* except *the religion of Mohammed;* and *the religion of Mohammed* arose in that very year. As for the *secular* authority of that impostor either without or within the limits of *the he-goat's late empire*, it did not commence till several years afterwards. Hence it follows, agreeably to the analogy of symbolical language, that *the horn* must mean, not *the temporal dominion*, but *the religion, of Mohammed. The horn* moreover, after it had arisen in *the year* 606, was to continue 1260 *years.* Consequently, as this date, and this period of years, exclude Antiochus Epiphanes and the Romans from having any connection with *the horn;* so do they equally exclude *the temporal kingdom* erected by Mohammed. That kingdom, instead of being set up in *the year* 606 which the prophecy requires, did not commence, according to Sir Isaac Newton, till *the year* 637; and, after it had commenced, it

lasted no more than 300 *years:* or, if we date its rise somewhat earlier in the life-time of Mohammed when he became prince of Medina in *the year* 622, still it will not have commenced in *the year* 606, and still its duration will scarcely amount even to *one quarter of* 1260 *years.* On the other hand, *the religion* or *spiritual kingdom, of Mohammed* arose precisely in *the year* 606; has already continued nearly 12 centuries; and has every appearance of continuing, in some one of the countries where it is professed, to the very end of *the* 1260 *years.* At its first rise it was to be little, comprehending two or at the most only three persons, namely Mohammed and his two apostate associates*: but it was not long to remain so. The prophet informs us, that, small as it originally was, it soon "waxed exceeding great "toward the South, and toward the East, and to-"ward the pleasant land." *Mohammedism* accordingly, though it made its first appearance at Mecca, soon invaded the territories of *the Syrian horn of the he-goat;* and afterwards, exclusive of its propagation in other regions, spread itself over *the whole Macedonian empire,* in the same manner as *the little horn of the Roman beast* ex-

* The Rabbinical tales, with which the Koran is so largely embellished, Mohammed is supposed to have learned from a Persian Jew: and for those parts of his multifarious work, which touch upon Christianity, he is thought to have been indebted to the Nestorian monk Sergius or Baheira. All the rest he himself was amply qualified to supply. See Prideaux's Life of Mohammed P. 43—49.

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tended its influence over *the whole Western empire.* Thus did *the great double Apostasy* set its two feet upon *the East* and *the West* in the self-same year; and thus hath it ever since continued to trample upon all true religion. At the end however of *the* 1260 *years* it shall surely "be "broken without hand," and the long polluted spiritual sanctuary shall be thoroughly cleansed.

2. *The false religion of Mohammed*, symbolized by *the little horn of the he-goat*, and stigmatized by Daniel as being *a desolating transgression*, was a medley of corrupted Christianity furnished by an apostate monk, of Talmudical Judaism contributed by a renegado Jew, and of Arabian superstition purified of its idolatry by Mohammed himself: whence it may justly be termed, as it is represented by St. John*, *an apostasy from the pure faith of revelation.* Mohammed taught, that the several prophets, Adam, Noah, Abraham, Moses, Christ, and himself, "rose in just gradation above "each other; and that whosoever hates or rejects "any one of them is to be numbered with the in-"fidels." For the great author of our faith especially the Mussulmans were required to entertain a high and mysterious veneration. "Verily," says he, "Christ Jesus, the son of Mary, is the "apostle of God, and his Word which he con-

* *A fallen star*, when taken in a spiritual sense, is the symbol of *an apostate Christian pastor.* Such *a star* was Sergius, who opened the bottomless pit, and let out the false religion of Mohammed. Rev. ix. 1.

" veyed unto Mary, and a spirit proceeding from " him: honourable in this world, and in the world " to come; and one of those who approach near " to the presence of God *." Agreeably to these declarations, Mohammed acknowledged the divine authority of the Pentateuch, the Psalms, and the Gospel †; but required that the Koran should be received along with them, or rather should supersede them. Such was the nature of that *desolating transgression*, which set itself in direct opposition to *the prince of the host*, and which stood up against *the prince of princes*.

3. When the Arabian pseudo-prophet first retired to the cave of Hera to fabricate the Koran, he committed the first overt act of *that transgression of desolation*, which afterwards caused *the daily sacrifice* to cease, and which gave both *the sanctuary* and *the host* to be trodden under foot. *This sanctuary* is *the spiritual sanctuary of the Christian church*, not *the literal sanctuary of the Jewish temple*, as will sufficiently appear from the following considerations.

According as *the temple* and *the sanctuary* are to be taken in a *literal* or a *figurative* sense when mentioned in the prophecies of Daniel and St. John, all other things connected with them must be taken in a *literal* or *figurative* sense likewise. Thus, when it is said, that *the Roman arms* should

* Koran C. 3 & C. 4.

† Sale's prelim. discourse P. 100—Decline and Fall Vol. IX. P. 264—266.

stand

stand up after *Antiochus*, that they should pollute *the sanctuary of strength*, that they should take away *the daily sacrifice*, and that they should set up *the abomination of desolation: the temple*, which they polluted, being *the literal temple of Jerusalem, the daily sacrifice taken away by them* will of course mean *the literal daily sacrifice*, and *the abomination of desolation set up by them* will signify *the literal abomination of desolation* which they set up when they worshipped their standards within the precincts of the sanctuary. On the other hand, when St. John is directed by an angel to "measure "*the temple* of God, and *the altar*, and *them that* "*worship therein;* but to leave out, and not to "measure *the court without the temple*, inasmuch "as it is given to the gentiles, who are to tread *the* "*holy city* under foot *forty and two months*," or 1260 *natural years: the temple*, here mentioned, being *the spiritual temple of God*, or *the Church;* its *altar*, its *daily sacrifice*, its *outer court*, the *holy city* in which it stands, the *gentiles* who are to tread it under foot 1260 *years*, and the *witnesses* who are to prophesy in sackcloth during precisely *the same period of time*, must all be taken in a *figurative* sense; that is to say, they must all be referred not to *the temple of Jerusalem*, but to *the Church of Christ*. Now we have seen, that *Mohammedism*, or *that desolating transgression* of *the he-goat's little horn* which was to take away *the daily sacrifice* and to pollute *the sanctuary*, was to continue during the very same period as *the tread-*

ing under foot of the apocalyptic holy city by the gentiles; that is to say, during *the space of* 1260 *years.* Since then *the Mohammedan transgression,* which was destined in the course of its desolating progress to take away the daily sacrifice and to pollute the sanctuary, is to continue 1260 *years;* and since *the outer court of the apocalyptic temple* is to be trodden under foot during the same period of 1260 *years:* it will necessarily follow, that *the sanctuary* mentioned by Daniel is the same as *the temple* mentioned by St. John; in other words, that it is *the Church of Christ.* This supposition is decidedly established by the particular era when the desolating transgression of *Mohammedism* first made its appearance. The era in question is the year in which *the Roman beast* revived, or *the year of our Lord* 606: at this era, *the literal sanctuary of the Jewish temple* was no longer in existence, having been utterly destroyed by the Romans several centuries before; consequently, *the Jewish temple* cannot be *the sanctuary* which *the little horn* was to pollute: but, if it be not *the literal Jewish temple,* it can be nothing else but *the Christian spiritual temple.* On these grounds then I conceive, that *the pollution of the sanctuary by the eastern little horn* is *the establishment of the Mohammedan Apostasy* upon the ruins of the Greek church; and that *the treading under foot of the outer court of the temple by the gentiles* is *the subjugation of the Latin church by the Papal Apostasy.* We shall find, that the declaration of prophecy

phecy concerning these matters precisely accords with the event. The Latin church was to be trampled under foot during the whole period of *the* 1260 *years;* but the sanctuary and the host of the Greek church were not to begin to be trodden under foot till some time after the rise of *the Mohammedan little horn*, in short not till after it had waxed exceeding great *. Accordingly the Latin church was subjugated by *the papal horn* in *the year* 606: but, although *the Mohammedan horn* arose in the same year, it did not immediately begin to trample upon the Greek church, nor did it finally complete the pollution of *the eastern sanctuary* till the crescent triumphed over the cross in the very midst of Constantinople.

Here we cannot but observe the strict accuracy of expression used both by Daniel and St. John. *The religion of Mohammed* is represented as *putting an end to the daily sacrifice* of spiritual praise and thanksgiving, as *treading the sanctuary itself*

* Compare Rev. xi. 2. with Dan. viii. 9—12. It might at first be thought indeed from Dan. xii. 11, that *the daily sacrifice* should begin to be taken away so soon as *the abomination of desolation* should be set up: but the preceding context of Dan. viii. 9—12. sufficiently shews, that *those* 1290 *days* are to be computed, not from *the taking away of the daily sacrifice*, but from *the setting up of the desolating abomination*, which in the course of its triumphant progress should take away *that daily sacrifice* and pollute *the sanctuary*. *The Mahommedan little horn* was to wax exceeding great: and, in the course of its thus waxing great, not at its first rise, it was to cause *the sanctuary* to be polluted. Such is the order of events in the prophecy, and exactly such has been their order in the completion of it.

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under foot, and as *planting the abomination of desolation within its inmost recesses:* but *the tyrannical superstition of Popery* is described as only *treading under foot the outer court of the Gentiles* and *the holy city;* being unable to injure "*the temple* or *sanctuary* of God, and *the altar*, " and *them that worship therein.*" Such accordingly has been the event. Although the ſkeleton of the Greek church has been suffered to exist, yet we hear not of any spiritual worshippers that it has produced since the establishment of *Mohammedism.* Its *sanctuary* has been trodden under foot, no less than its *outer court;* and its *altar* has ceased to send up any grateful incense to the God of heaven. Plunged in the same superstitious observances as the Latin church, though resolutely denying its supremacy, it has not, like the Latin church, retained within its bosom a hidden seed, a chosen generation, who, in the midst of its corruptions should still continue to worship in *the spiritual temple*, and to serve at *the spiritual altar.* In the western world we have never ceased to behold *the witnesses* prophesying in sackcloth; and *we* of this kingdom have especially to bless their pious labours for that pure and apostolical branch of the Church established among us: but in vain do we inquire for any reformation in the eastern world; *no witnesses* there have raised their warning voice; *the sanctuary itself* is polluted, and will continue in that deplorable state to the very end of *the* 1260 *years.* Still, at the expiration of twelve centuries,

are

are the Greek churches overwhelmed with the same vanities of superstition and idolatry that pulled down the wrath of God upon them. They made no effort to purify themselves; whence they have, more or less, during the greatest part of that long period, been harrassed and oppressed by the iron rod of Mohammedan despotism.

II. "The he-goat waxed very great: and, when "he was strong, the great horn was broken: and "for it came up four notable ones toward the four "winds of heaven. And out of one of them came "forth a little horn, which waxed exceeding great, "toward the south, and toward the east, and to-"ward the pleasant land."

The angel interprets this passage as follows. "The rough goat is the king of Grecia: and the "great horn, that is between his eyes, is the first "king. Now, that being broken, whereas four "stood up for it, four kingdoms shall stand up out "of the nation, but not in his power. And, at the "end of their kingdom, when the transgressors are "come to the full, a king of fierce countenance, "and teaching dark sentences, shall stand up."

1. *The king, or kingdom, symbolized by the little horn, was to stand up at the end of the four Greek kingdoms, and out of one of them*—We may here note the different manner in which *the two little horns* are introduced. *The papal horn* was to arise among *the ten horns* of *the Roman beast*, and to be contemporary with them: the Mohammedan horn was to come out of the ruins of *one of the four Greek*

Greek horns of *the Macedonian beast* as *they four* had arisen out of the ruins of *the one great imperial horn*, and not to be contemporary with any of them, for it was to stand up at the end of their kingdom. Such accordingly was the event. When *all the four Greek kingdoms* had come to their end, *the religion of Mohammed* made its appearance, agreeably to the prediction, in *the year* 606, at the beginning of *the* 1260 *years* during which it was to exist contemporaneously with *the Papacy*. Mecca was the first theatre of its actions: but, in a very short period of time after its rise, it invaded Syria, and thus accomplished its prophetic character of being *a little horn of one of the four subverted horns of the he-goat* *.

2. *The*

* The first war between the Saracens and the Romans took place in *the years* 629 and 630; and between *the years* 632 and 639 the whole of Syria was conquered by them. (Hist. of Decline Vol. IX. P. 312, 379—421.) Mr. Zouch, in his work on prophecy, objects, that *the little horn of the he-goat* cannot be *Mohammed* (he ought rather to have said *Mohammedism*, for *a horn*, in the language of symbols, does not mean *an individual*, but *a power*), because that impostor sprung up in Arabia, which was never subject to *the Syrian horn*; whereas *the little horn* was to come out of *one of the four notable ones of the he-goat*. Hence he prefers the interpretation of Sir Isaac and Bp. Newton; and supposes with them, that *the little horn* is *the Roman power*, which first penetrated into the East by way of *Macedon*, one of *the four horns* or *kingdoms* of *the Greek empire*—When Mr. Zouch made this objection, he certainly was not aware, that it applies with equal force to his own system, as to that which supposes *Mohammedism* to be *the little horn*. *The Roman power* sprung up no more within the territories of *any of the four Greek horns* at its first rise,

rise, than *the religion of Mohammed.* Consequently, if *the one* must not be esteemed *the little horn,* because it originated i *Arabia;* neither must *the other,* because it first arose in *Italy:* and, on the contrary, if *the one* may be esteemed *the little horn,* because it became *a power within the limits of the he-goat's empire* by the conquest of Macedon; so likewise may *the other* with equal propriety, because it became *a power within the limits of the same empire* by the conquest of Syria—The fact is, Mr. Zouch's objection is one of those, which, by proving too much, prove nothing. *A horn,* in the language of prophecy, is indifferently said to spring from *the head of a symbolical beast or empire,* whether it be *one of the kingdoms* into which *that empire* has been divided by *its own grandees,* or whether it be *one of the kingdoms* which have been formed out of *the empire in question* by the successful inroads of *foreigners.* Thus *the ten Gothic kingdoms of the Western Roman empire,* although founded by nations that did not *spring out of the empire* but on the contrary *invaded it,* are represented by Daniel as being *the ten horns of the fourth beast;* no less than *the four Greek monarchies,* which literally *sprung out* of *the Macedonian empire,* are described by him as being *the four horns of the he-goat.* Yet, if Mr. Zouch's objection be valid, *not one of the ten Gothic kingdoms* must be esteemed *a horn of the fourth beast;* because *not one of them,* so far as its *primitive* origin is concerned, arose out of *the Roman empire,* any more than either *the Roman empire itself* or *Mohammedism,* whichever of these powers be intended by *the little horn of the he-goat,* arose out of *the Greek empire. The* 1260 *days* must be dated from the time when *the saints* were given into the hand of *the papal horn* or *the year* 606; consequently the *rise of Mohammedism* must be dated from the same era: but *Mohammedism* itself did not become *a horn of the he-goat* till the Saracens invaded Syria.

Mr. Zouch further objects to *the long period of time,* which intervened between the downfall of *the four Greek kingdoms* and *the rise of Mohammedism;* conceiving, that, if *the little horn* had been designed to symbolize *that Apostasy,* some of the intermediate events would have been noticed by the prophet—This objection appears to me very unreasonable. Daniel had already recapi-

recapitulated the whole of *Nebuchadnezzar's dream* in his vision of *the four beasts*, for the evident purpose of introducing *the little horn of the fourth beast*, which had not been noticed in the dream of the Babylonian prince: he now recapitulates the history of *the second* and *third empires*, for the similar evident purpose of introducing *the little horn of the he-goat* which answers to *the third beast* of *the preceding vision*. Had he therefore *again* recapitulated the conquests of *the Romans*, he would not only have introduced much superfluous matter, but would have involved his whole prophecy in confusion: for, in that case, we should have been led erroneously to imagine, that *both* the *little horns* sprung out of *the Western part* of the empire; instead of, what is now abundantly manifest, *the one* out of *the Western part*, and *the other* out of *the Eastern part* or the original body of *the third beast*. Accordingly we find, in *the following vision*, that Daniel does *there* actually recapitulate a part of the Roman history, because he wishes to conduct us to the tyrannical reign of *the atheistical king*, who, like *the Papal horn*, was to arise, not in *the East*, but in *the West*. (See Dan. xi. 30—45.) In order then, I conceive, to preserve that perspicuity, which is so necessary for the right understanding of his prophecies, Daniel here simply tells us, that some time after the downfall of *the four Greek kingdoms*, *the little horn* should make its appearance in the late territories of one of them. The *precise* time however, when *the power* which was destined to become *this little horn* should arise, he does not mention, leaving us to collect it from certain numbers which he has given us. From these numbers the time *has* been collected; and that time, as we have seen, is the very year in which Mohammed commenced his imposture.

Lastly, Mr. Zouch objects, that *the king typified by the little horn* was to be *a king of a fierce countenance*; whereas Mohammed, according to the traditions of his companions, was distinguished for his commanding presence, his majestic aspect, his piercing eye, his gracious smile, his countenance that painted every sensation of the soul, and his gestures that enforced each expression of the tongue—To this objection the answer is sufficiently obvious. Daniel is not describing *the aspect of a man*, but *the nature of a religion*: the antitype of *the little horn* is not *an individual*

2. *The horn was first to be small and afterwards to be great in a southern, eastern, and northern* * *direction—The religion of Mohammed* was originally small in the number of its proselytes; but it soon waxed exceeding great, and *that* in the very line marked out by the prophecy. Its conquests extended *southward* over the peninsula of Arabia; *eastward*, over Persia and in after ages over Hindostan; and *northward*, over Palestine, Asia Minor, and Greece. *Some* conquests it likewise made *westward*; but they were neither so permanent, nor so considerable, as its other acquisitions. Spain soon threw off its tyranny; and the piratical states of Barbary are not worthy to be mentioned with the spiritual sovereignty of Greece, Persia, Syria, Asia Minor, Hindostan, and Arabia. Hence the prophet truly remarks, that the principal theatre of its greatness should be *the North*, *the South*, and *the East* †.

individual king, but *a spiritual kingdom*. And this *spiritual kingdom* or *religion* is to remain 1260 *years*, and at length to be broken without hand. Consequently it cannot be any *single individual*. Whatever then the countenance of *Mohammed* may have been, his *sanguinary superstition*, avowedly propagated by the sword, may with the utmost propriety be described as *a kingdom fierce of countenance*. See Zouch on Prophecy Chap. 8.

* The expression *toward the pleasant land*, when joined with the preceding phrase *toward the South and toward the East*, and when considered with a reference to the native country of Mohammed, evidently means *toward the North*. It is a mode of speech perfectly familiar in the Hebrew language. Thus, from the relative position of the Mediterranean sea to Palestine, the Jews were wont to express *the West* by the phrase *toward the sea*.

† "Under the last of the Ommiades, the Arabian empire

3. *The*

3. *The king was to arise, when the transgressors were come to the full*—The Christian churches be-

" extended two hundred days journey from East to West, from " the confines of Tartary and India to the shores of the Atlantic " Ocean. And, if we retrench *the sleeve of the robe*, as it is " styled by their writers, the long and narrow province of " Africa," (that is to say, the petty *western* conquests of *the Mohammedan religion*, which were not worthy to be mentioned along with its empire in *the East*, *the North*, and *the South*, and which are therefore left unnoticed by the prophet,) " the solid " and compact dominion from Fargana to Aden, from Tarsus " to Surat, will spread on every side to the measure of four or " five months of the march of a caravan." (Hist. of Decline and Fall Vol. IX. P. 501.) To this vast territory, which acknowledged Mohammed as the prophet of God, the Turks afterwards added Greece and Asia Minor in the North. The progress of the Saracens, in the very direction marked out by the prophet, is even *verbally* noticed by Mr. Gibbon. After detailing the history of their conquest of Arabia in *the South*, he observes, " To *the North* of Syria they passed mount Taurus, " and reduced to their obedience the province of Cilicia with " its capital Tarsus, the ancient monument of the Assyrian " kings. Beyond a second ridge of the same mountains, they " spread the flame of war, rather than the light of religion, " as far as the shores of the Euxine and the neighbourhood of " Constantinople. To *the East* they advanced to the banks and " sources of the Euphrates and Tigris: the long disputed bar- " rier of Rome and Persia was for ever confounded; the walls " of Edessa and Amida, of Dara and Nisibis, which had re- " sisted the arms and engines of Sapor or Nushirvan, were " levelled in the dust; and the holy city of Abgarus might " vainly produce the epistle of the image of Christ to an un- " believing conqueror. To *the West* the Syrian kingdom is " bounded by the sea." In *this* direction Mr. Gibbon notices only the piratical excursions of the Saracens. Hist. of Decline Vol. IX. P. 309, 423, 424.

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gan very early to degenerate from their primitive purity, and to apostatize in the manner predicted by St. Paul. *The Apostasy* however was long confined to individuals; nor did the transgressors come to the full, until it was publicly authorized and upheld by the spiritual head of the catholic church. But in *the year* 606, when *the saints* were delivered into the hand of *the Papal horn*, the *Apostasy* became an embodied system; for immediately afterwards idolatry was openly and shamelessly established by the sovereign pontiff. In this year then, when *the* 1260 *days* commenced, the transgressors came to the full: consequently in this year we must look for the rise of *the king*. Accordingly *the Mohammedan apostasy* commenced in the East, in the self-same year that *the Pope* was constituted *Bishop of bishops* and *supreme head of the Church* in the West: insomuch that Dr. Prideaux, struck with this wonderful chronological coincidence, could not refrain from exclaiming, "that *Antichrist* "seemed at that time to have set both his feet "upon Christendom together, the one in the East, "the other in the West*."

4. *The king was moreover to be fierce of countenance, and a teacher of dark sentences:* that is to say, *the little horn* was to be *a spiritual power* upheld by force of arms; it was to be *a religion*, not mild and gentle like that of the Lamb, but partaking of the fierce and unrelenting nature of the

* Prideaux's life of Mohammed, P. 16.

dragon—The word, which is here rendered *dark sentences*, primarily means *enigmas:* and, as the oriental enigmas were usually couched in sublime and poetical language, it is used in Scripture to express *the sublime spiritual enigmas or mysteries of religion.* Thus the Psalmist, when about to treat of *the deep mysteries of redemption*, and *the wonders of the resurrection*, summons all the inhabitants of the world to give him their earnest attention. "My mouth," saith he, "shall speak "of wisdom; and the meditation of my heart "shall be of understanding. I will incline mine "ear to a parable: I will open my *dark sentence* "upon the harp *." *The dark sentences* then, or *spiritual enigmas*, taught by *the little horn*, are manifestly *that pretended revelation of Mohammed, the Koran;* a work written in a kindred language to that of the Jewish Scriptures, and replete with those poetically metaphorical terms of expression so peculiarly grateful to an oriental ear. "The "substance of the Koran, according to Moham- "med or his disciples, is uncreated and eternal: "subsisting in the essence of the Deity, and in- "scribed with a pen of light on the table of his "everlasting decrees—In the spirit of enthusiasm "or vanity, the prophet rests the truth of his "mission on the merit of his book; audaciously "challenges both men and angels to imitate the "beauties of a single page; and presumes to

* Psalm xlix. 3, 4.

"assert,

" assert, that God alone could dictate this incom-
" parable performance. This argument is most
" powerfully addressed to a devout Arabian,
" whose mind is attuned to faith and rapture,
" whose ear is delighted by the music of sounds,
" and whose ignorance is incapable of comparing
" the productions of human genius. The harmony
" and copiousness of style will not reach, in a
" version, the European infidel: he will peruse
" with impatience the endless incoherent rhapsody
" of fable, and precept, and declamation; which
" seldom excites a sentiment or an idea, which
" sometimes crawls in the dust, and is sometimes
" lost in the clouds. The divine attributes exalt
" the fancy of the Arabian missionary; but his
" loftiest strains must yield to the sublime simpli-
" city of the book of Job, composed in a remote
" age, in the same country, and in the same
" language *." Such are *the dark sentences* of the Koran; and the religion, which it inculcates, may well be described as " fierce of countenance," when the avowed maxim of its founder was to use no other engine of conversion than the sword.

III. " And it waxed great even against the host
" of heaven; and it cast some of the host and of
" the stars to the ground, and stamped upon
" them. Yea, it magnified itself even against the
" prince of the host; and by it the daily sacrifice
" was taken away, and the place of his (the

* Hist. of Decline and Fall Vol. IX. P. 267, 268, 269.

 " prince's)

" prince's) sanctuary was cast down. And the host " was given up unto it by reason of transgression " against the daily sacrifice; and it cast down the " truth to the ground; and it practised and " prospered."

Of this passage the following explanation is given by the angel. " And the power of the king " shall be mighty, but not by his own power: and " he shall destroy wonderfully, and shall prosper, " and practise, and shall destroy the mighty and " the people of the holy Ones. And through his " policy also he shall cause craft to prosper in his " hand; and he shall magnify himself in his heart; " and he shall destroy many while in negligent se- " curity: he shall also stand up against the prince " of princes; but he shall be broken without " hand."

1. *The little horn was to cast the stars of heaven to the ground, and stamp upon them*—The religion of *Mohammed* has professedly set itself up against *the symbolical host and stars of heaven*, or *the bishops and pastors of the Christian Church*; numbers of whom in the eastern part of the empire it cast down to the ground, compelling them either to apostatize, or stamping them as it were under its feet with all the fury of brutal fanaticism.

2. *The little horn was to magnify itself against the prince of the host, and to cast down the truth to the ground*—Accordingly *Mohammedism* did openly magnify its founder against the divine author of the Christian religion. The impostor allowed Jesus the

the Son of Mary to be a prophet; but he maintained that he himself was a greater prophet, and that the Koran was destined to supersede the Gospel. He taught his infatuated disciples, that "the piety of Moses and of Christ rejoiced in the "assurance of a future prophet, more illustrious "than themselves: and that the evangelic promise "of the Paraclete or Holy Ghost, was prefigured "in the name, and accomplished in the person of "Mohammed, the greatest and last of the Apos-"tles of God*." Thus destroying the mighty hosts of the rival nations of Rome and Persia, murdering and harrassing the now degenerate people of the Holy Ones, taking away the daily sacrifice of prayer and praise, polluting the spiritual sanctuary †, and magnifying itself even against the

* Hist. of Decline and Fall Vol. ix. P. 267.

† Mr. Kett, although he supposes *the little horn* to relate in part to *Mohammedism*, very inconsistently takes *the sanctuary* in a *literal* sense; and thence argues, that "*Jerusalem* is desig-"nated as the principal scene or object of the tyranny of *this* "*horn*." He is led into this error by his system of *double interpretations of the same prophecy*; for he adds, "first, during "the Jewish, and lastly during the Christian dispensation." *The little horn* therefore, according to his system, first polluted *the sanctuary* in the days of *Antiochus*; secondly, in the time of *the Romans*; thirdly, under *Mohammed*; and lastly *will* pollute it by the arms of *professed infidels*—Now, though the *literal* sanctuary was polluted by *Antiochus* and *the Romans*, (neither of whom by the way can have the slightest connection with *the little horn*) it certainly was not by *Mohammed*; and for this very substantial reason; in *his* days it was no longer in existence—

the prince of princes, *the little horn of Mohammedism* cast down the truth to the ground, and waxed exceeding great.

3. *The strength of the little horn was to be mighty, but not by its own strength*—The power, here spoken of, being a spiritual one, *its strength* will mean *that commanding influence which religion exerts over the soul of man.* Thus the mighty efficacy of the Gospel is described by the Apostle as "quick, and *powerful*, and sharper than any two-"edged sword, piercing even to the dividing "asunder of soul and spirit, and of the joints "and marrow, and is a discerner of the thoughts "and intents of the heart*." The Gospel accordingly, when preached to the heathen world, shewed by its successful progress, that it was not only mighty, but mighty by its own divine strength. It required not the assistance of the temporal arm; but, on the contrary, prevailed over all the persecutions that could be raised against it. Hence its illustrious founder is prophetically addressed by the Psalmist, "Gird thy sword upon thy thigh, O

As for *Jerusalem*, it was no more the principal scene of Mohammedan triumphs, than *Persia*, *Greece*, *Arabia*, or *Egypt*: nor has *the sanctuary*, which was to be polluted by *the little horn*, any reference whatsoever to *the temple*—(See Hist. the Interp. Vol. I. P. 350, 351, 359.) *The infidel power* or *Antichrist* will indeed plant the tabernacles of his palaces between the seas *in the glorious holy mountain*, at the era of *the restoration of the Jews*: but this exploit is certainly not foretold in the present prophecy, which treats of quite *a different power*.

* Heb. iv. 12.

"*most*

" *most mighty*, with thy glory and thy majesty. " And in thy majesty ride prosperously because of " truth and meekness and righteousness; and thy " right hand shall teach thee terrible things *." And hence the propagation of the Gospel in the primitive ages is described by St. John in the same sublime strain of allegory: " And I saw, and, be- " hold, a white horse: and he, that sat on him " had a bow; and a crown was given unto him: " and he went forth conquering and to conquer †." But *Mohammedism*, strong as it afterwards became, and great as was the influence which it possessed over the minds of its votaries, was not

* Psalm xlv. 3, 4.

† Rev. vi. 2. I cannot but wonder, how Bp. Newton could think of applying *this symbolical description* to *the conquests of the Flavian family*. In order that the prophecies of St. John may be consistent with themselves, *the rider upon the white horse*, mentioned in this passage, must be the same as *the rider upon the white horse* celebrated in the nineteenth chapter of the Apocalypse, who is there declared to be *the personal Word of God*. Bp. Newton objects, that no good reason can be given for representing the Church in triumph and glory, at a period when she was most grievously persecuted and afflicted. But this objection cannot be esteemed of any weight, when we consider, that the victories of the Church, being purely of a *spiritual* nature, have been usually the greatest, when her *temporal* estate has been the most depressed. Accordingly, when the Church was established by Constantine in great *temporal* prosperity, the Spirit of God sets so light by this *outwardly* glorious event, that it represents it as " holpen with only a *little* help;" (Dan. xi. 34.) Because, as Bp. Newton himself observes, " though it added much to the *temporal* " prosperity, yet it contributed little to the *spiritual* graces and virtues, of Christians." Mr. Mede justly supposes *the rider upon the white horse* to mean *the Messiah*. Works Vol. II. P. 547.

mighty by *its own natural strength.* It avowedly relied, not upon the still small voice of reason, and argument, and evidence; not upon the louder claims of miracles, which could neither be denied, nor accounted for upon physical principles; not upon its own intrinsic worth and purity, *its own divine unassisted strength:* but upon the enthusiastic valour of its adherents, *the strength of the Saracenic sword. Ten years* Mohammed persevered in the exercise of his mission, depending upon *the strength* of his religion *alone*; and during that period, the superstition, which has since overspread the eastern world, "advanced with a slow "and painful progress *only within* the walls of "Mecca," for as yet the pseudo-prophet "disclaimed the use of religious violence*:" *in one day* three thousand were added to the Church by a single sermon of St. Peter; and in *ten years* after the passion of the Messiah, Christianity had been planted in Samaria †, Phenicia, Cyprus, Antioch ‡, and Ethiopia §, exclusive of Judèa and Galilee ‖. Mohammed, finding that he was likely to make but little progress if he relied upon nothing but *the strength* of his cause, after he had made himself prince of Medina, "assumed in his new reve-"lations, a fiercer and more sanguinary tone, "which proves that his former moderation was the "effect of weakness. The means of persuasion

* Hist. of Decl. and Fall Vol. ix. P. 285, 286.

† Acts viii. 5. ‡ Acts xi. 19—Acts xiii.

§ Acts viii. 27. ‖ Acts ix. 31.

"had

" had been tried, the season of forbearance was " elapsed, and he was now commanded to propa- " gate his religion by the sword, to destroy the " monuments of idolatry, and, without regarding " the sanctity of days or months, to pursue the " unbelieving nations of the earth—In the first " months of his reign, he practised the lessons of " holy warfare, and displayed his white banner " before the gates of Medina: the martial apostle " fought in person at nine battles or sieges; and " fifty enterprises of war were atchieved in ten " years by himself or his lieutenants." Hence we may satisfactorily account for the greater rapidity with which his religion spread during these *second* ten years, than during the *former* ten years when he confined himself merely to preaching. " The " sword," said he to his intrepid followers, " is the " key of heaven and of hell: a drop of blood " shed in the cause of God, a night spent in arms, " is of more avail than two months of fasting " and prayer: whosoever falls in battle, his sins " are forgiven: at the day of judgment his wounds " shall be resplendent as vermillion and odo- " riferous as musk; and the loss of his limbs shall " be supplied by the wings of angels and cheru- " bim *." Thus was the power of *Mohammedism* mighty, but not, like the Gospel, by its own power: thus did it destroy wonderfully, and pros- per, and practise †.

* Hist. of Decline and Fall Vol. IX. P. 294, 295, 296, 297.

† I prefer this interpretation of the passage, " his power shall " be

4. *Another mark of the power, symbolized by the little horn, is, that* "*through his policy he* "*shall cause craft to prosper in the land:*" whence we must conclude, that *the power*, thus symbolized, was to be no less crafty than warlike—Let us hear the voice of history. "In the exercise of "political government, Mohammed was com- "pelled to abate of the stern rigour of fanaticism,

"be mighty, but not by his own power," to that adopted by Mr. Kett. "As the kingdoms of the West," says he, "gave "their power to *the beast*, or *the papal Antichrist*, so have the "kingdoms of the East given theirs to *the Mohammedan* "*Antichrist*. But I conceive this is not all that is here meant. "*The dragon* gave his power to *the beast*, and *the angel of the* "*bottomless pit* led on *the Saracenic locusts*; and thus the angel "may be understood to say, The power of *this horn* shall be "not merely that which is common to the conquerors of the East, "such as the *he-goat*, or *four beasts* in the former vision; it is "to be directed and supported by *super-human* art and strength; "which shall enable it to destroy wonderfully, to prosper and "practise." (Hist. the Int. Vol. 1. P. 356, 357.) *The angel of the bottomless pit*, who was *the king* of the Saracenic locusts, is not, as Mr. Kett supposes, *the devil*, but *the prophet himself*; whose descriptive name *Apollyon*, or *the destroyer*, as Bp. Newton justly observes, "agrees perfectly well with Mohammed and the "caliphs his successors, who were the authors of all those horrid "wars and desolations, and who openly taught and professed "that their religion was to be propagated and established by "the sword." (Disser. Vol. II. P. 214.) The exact coincidence even of expression between Daniel and St. John is well worthy of our notice. Daniel describes *the power* represented by *the little horn* as *destroying* wonderfully, as *destroying* the mighty and the people of the Holy Ones, as *destroying* many in negligent security: St. John styles the author of Mohammedism *Apollyon or a destroyer*.

"to

" to comply in some measure with the prejudices " and passions of his followers, and to employ " even the vices of mankind as the instruments of " their salvation. *The use of fraud and perfidy*, " of cruelty and injustice, *were often subservient* " *to the propagation of the faith*; and Moham- " med commanded or approved the assassination " of the Jews and idolators who had escaped from " the field of battle. *By the repetition of such* " *acts*, the character of Mohammed must have " been gradually stained, and *the influence of such* " *pernicious habits* would be poorly compensated " by the practice of the personal and social virtues " which are necessary to maintain the reputation " of a prophet among his sectaries and friends. " Of his last years ambition was the ruling pas- " sion: and a politician will suspect, that he se- " cretly smiled (the victorious impostor!) at the " enthusiasm of his youth and the credulity of his " proselytes.—In the support of truth *the arts of* " *fraud and fiction* may be deemed less criminal; " and he would have started at *the foulness of* " *the means*, had he not been satisfied of the im- " portance and justice of the end *." Such is the unwilling confession even of his apologist Mr. Gibbon: nor was *perfidy* the exclusive characteristic of Mohammed alone; his example in this respect has been but too faithfully copied by his numerous votaries. " It is scarcely credible how far

* Hist. of Decline and Fall Vol. IX. P 322, 323.

the

" the littleness of pride is carried by the Porte, in " all their transactions with the Christian princes. " To support their faith, and to extend their em- " pire, are the only law of nations which they ac- " knowledge. Their treaties amount only to a " temporary remission of that implacable enmity, " with which their religion inspires them against " every thing not Mohammedan. They consider " the most solemn treaties in the light of a truce, " which they are at liberty to break, whenever they " can more effectually serve the cause of Moham- " med. In this they are much assisted by the na- " ture of the Arabic language, which they mix " with the Turkish in their public acts, and which, " by the various application of its terms, literal " and metaphorical, enables them to give what- " ever interpretation they please to the contract *." " In a word, lust, arrogance, covetousness, and " the most exquisite hypocrisy, complete their " character †."

5. *Another characteristic, which the angel gives us of the little horn, is, that* " *he should destroy* " *many while in a state of negligent security*"— This peculiarity is remarkably exemplified in the whole progress of the Saracenic arms. " The " birth of Mohammed was fortunately placed in " the most degenerate and disorderly period of the " Persians, the Romans, and the Barbarians of

* Eton's Survey of Turkish Empire P. 105. cited by Kett.

† Maundrell's Travels P. 149. cited by Kett.

" Europe;

" Europe*: the empires of Trajan, or even of " Constantine, or Charlemagne, would have re- " pelled the assault of the naked Saracens; and " the torrent of fanaticism might have been ob- " scurely lost in the sands of Arabia. In the " victorious days of the Roman republic, it had " been the aim of the senate to confine their " consuls and legions to a single war, and com- " pletely to suppress a first enemy before they " provoked the hostilities of a second. These " timid maxims of policy were disdained by the " magnanimity or enthusiasm of the Arabian " caliphs. With the same vigour and success " they invaded the successors of Augustus, and " those of Artaxerxes; and the rival monarchies " at the same instant became the prey of *an ene-* " *my, whom they had been so long accustomed to* " *despise*† "

Let us first observe the effects of this fatal and presumptuous security in the case of *Persia.* The battle of Cadesia determined the fate of that empire. Three days did the encounter continue. On the last morning, " the clangor of arms was re- " echoed to the tent of Rustam, who, far unlike " the ancient hero of his name, was *gently re-* " *clining in a cool and tranquil shade,* amidst the

* This declaration of Mr. Gibbon affords another proof, that *the Mohammedan little horn* arose *when the transgressors were come to the full,* though I conceive *the commencement of the* 1260 *days* to be *peculiarly* alluded to by that expression.

† Hist. of Decline and Fall Vol. IX. P. 360, 361.

" baggage

" baggage of his camp, and the train of mules
" that were laden with gold and silver. On the
" sound of danger, he started from his couch;
" but his flight was overtaken by a valiant Arab,
" who caught him by the foot, struck off his head,
" hoisted it on a lance, and instantly returning to
" the field of battle, carried slaughter and dismay
" among the thickest ranks of the Persians—After
" the defeat of Cadesia, a country intersected by
" rivers and canals might have opposed an insu-
" perable barrier to the victorious cavalry; and the
" walls of Ctesiphon or Madayn, which had re-
" sisted the battering rams of the Romans, would
" not have yielded to the darts of the Saracens.
" But the flying Persians were overcome by the
" belief, that the last day of their religion and
" empire was at hand; the strongest posts were
" abandoned by treachery or cowardice; and the
" king, with a part of his family and treasures,
" escaped to Holwan at the foot of the Median hills.
" In the third month after the battle, Said, the lieu-
" tenant of Omar, passed the Tigris without oppo-
" sition; the capital was taken by assault; and
" the disorderly resistance of the people gave a
" keener edge to the sabres of the Moslems *."

Let us next consider the effects of the same impolitic security in the case of *the rival empire of Constantinople*. " About four years after the
" triumphs of the Persian war †, the *repose of*

* Hist. of Decline and Fall Vol. IX. P. 367, 368, 369.

† Namely, the triumphs of Heraclius over Chosroes.

" *Heraclius*

" *Heraclius and the empire* was again disturbed " by a new enemy, the power of whose religion " was more strongly felt than it was clearly under- " stood by the Christians of the East. In his " palace of Constantinople or Antioch *he was* " *awakened* by the invasion of Syria, the loss of " Bosra, and the danger of Damascus. An army " of seventy thousand veterans, or new levies, " was assembled at Hems, or Hemesa, under the " command of his general Werdan—During two " successive engagements the temperate firmness " of Caled sustained the darts of the enemy, and " the murmurs of his troops. At length, when " the spirits and quivers of the adverse line were " almost exhausted, Caled gave the signal of onset " and victory. The remains of the Imperial army " fled to Antioch, or Cesarèa, or Damascus; and " the death of four hundred and fifty Moslems was " compensated by the opinion that they had sent to " hell above fifty thousand of the infidels *." —" In " the life of Heraclius, the glories of the Persian " war are clouded on either hand by the disgrace " and weakness of his more early and his later " days. When the successors of Mohammed un- " sheathed the sword of war and religion, *he was* " *astonished at the boundless prospect of toil and* " *danger: his nature was indolent, nor could the* " *infirm and frigid age of the emperor be kindled* " *to a second effort.* The sense of shame, and the

* Hist. of Decline and Fall P. 388, 390, 391.

" the

" the importunities of the Syrians, prevented his
" hasty departure from the scene of action; but
" the hero was no more; and the loss of Damascus
" and Jerusalem, the bloody fields of Aiznadin
" and Yermuk, may be imputed in some degree
" to the absence or misconduct of the sovereign *."

Most of *the smaller conquests of the Saracens* were, in a similar manner, atchieved by surprise. " From his camp in Palestine, Amrou had sur-
" prised or anticipated the caliph's leave for the
" invasion of Egypt. The magnanimous Omar
" trusted in his God and his sword, which had
" shaken the thrones of Chosroes and Cesar; but,
" when he compared the slender force of the
" Moslems with the greatness of the enterprise, he
" condemned his own rashness, and listened to his
" timid companions. The pride and the greatness
" of Pharaoh were familiar to the readers of the
" Koran; and a tenfold repetition of prodigies
" had been scarcely sufficient to effect, not the
" victory, but the flight, of six hundred thousand
" of the Children of Israel: the cities of Egypt
" were many and populous; their architecture
" was strong and solid; the Nile, with its numer-
" ous branches, was alone an insuperable barrier;
" and the granary of the imperial city would be
" obstinately defended by the Roman powers. In
" this perplexity, the commander of the faithful
" resigned himself to the decision of chance, or,

* Hist. of Decline and Fall Vol. IX. P. 418.

" in

" in his opinion, of providence. At the head of " only four thousand Arabs, the intrepid Amrou " had marched away from his station of Gaza, " when he was overtaken by the messenger of " Omar. *If you are still in Syria*, said the ambi- " guous mandate, *retreat without delay; but if, " at the receipt of this epistle, you have already " reached the frontiers of Egypt, advance with " confidence, and depend on the succour of God and " of your brethren.* The experience, perhaps the " secret intelligence, of Amrou had taught him to " suspect the mutability of courts; and he con- " tinued his march till his tents were unquestion- " ably pitched on Egyptian ground. He there " assembled his officers, broke the seal, perused " the epistle, gravely inquired the name and situ- " ation of the place, and declared his ready obe- " dience to the commands of the caliph. After a " siege of thirty days, he took possession of Far- " mah or Pelusium; and that key of Egypt, as it " has been justly named, unlocked the entrance of " the country, as far as the ruins of Heliopolis " and the neighbourhood of the modern Cairo *."

The conquest of *the African province* soon followed that of *Egypt*. " At the head of forty " thousand Moslems, Abdallah advanced from " Egypt into the unknown countries of the West. " The sands of Barca might be impervious to a " Roman legion: but the Arabs were attended by

* Hist. of Decline and Fall Vol. IX. P. 427, 428, 429.

" their faithful camels; and the natives of the
" desert beheld without terror the familiar aspect
" of the soil and climate. After a painful march,
" they pitched their tents before the walls of Tri-
" poli, a maritime city, in which the name, the
" wealth, and the inhabitants, of the province
" had gradually centered, and which now main-
" tains the third rank among the states of Barbary.
" A reinforcement of Greeks was *surprised* and
" cut in pieces on the sea-shore: but the fortifi-
" cations of Tripoli resisted the first assaults; and
" the Saracens were tempted by the approach of
" the prefect Gregory to relinquish the labours of
" the siege for the perils and the hopes of a deci-
" sive action—To the courage and discretion of
" Zobier the lieutenant of the caliph entrusted the
" execution of his own stratagem, which inclined
" the long-disputed balance in favour of the Sara-
" cens. Supplying by activity and artifice the de-
" ficiency of numbers, a part of their forces lay
" concealed in their tents, while the remainder
" prolonged an irregular skirmish with the enemy,
" till the sun was high in the heavens. On both
" sides they retired with fainting steps: their
" horses were unbridled, their armour was laid
" aside, and the hostile nations prepared, or
" seemed to prepare, for the refreshment of the
" evening, and the encounter of the ensuing day.
" On a sudden, the charge was sounded; the Ara-
" bian camp poured forth a swarm of fresh and in-
" trepid warriors; and the long line of the Greeks

" and

" and Africans was surprised, assaulted, over-
" turned, by new squadrons of the faithful, who,
" to the eye of fanaticism, might appear as a band
" of angels descending from the sky—After the
" fall of this opulent city, the provincials and bar-
" barians implored on all sides the mercy of the
" conqueror—The western conquests of the Sara-
" cens were suspended near twenty years, till
" their dissentions were composed by the esta-
" blishment of the house of Ommiyah—The first
" lieutenant of Moawiyah acquired a just renown,
" subdued an important city, defeated an army of
" thirty thousand Greeks, swept away four score
" thousand captives, and enriched with their spoils
" the bold adventurers of Syria and Egypt. But
" the title of *conqueror of Africa* is more justly
" due to his successor Akbah—The fearless Akbah
" plunged into the heart of the country, traversed
" the wilderness in which his successors erected
" the splendid capitals of Fez and Morocco, and
" at length penetrated to the verge of the Atlantic
" and the great desert. The river Sus descends
" from the western sides of mount Atlas; ferti-
" lizes, like the Nile, the adjacent soil; and falls
" into the sea at a moderate distance from the
" Canary or Fortunate islands. Its banks were
" inhabited by the last of the Moors, a race of
" savages, without laws, or discipline, or religion:
" *they were astonished by the strange and irre-*
" *sistible terrors of the Oriental arms:* and, as
" they possessed neither gold nor silver, the richest

" spoil was the beauty of the female captives,
" some of whom were afterwards sold for a thou-
" sand pieces of gold *."

The same fatality attended *the Gothic kingdom of Spain:* like most of the other conquests of the Saracens, it fell into their hands by indulging in the hollow security of peaceful carelessness. The perfidious count Julian " revealed, in his epistles,
" or in a personal interview with the Arab general
" Musa, the wealth and nakedness of his country;
" the weakness of an unpopular prince; the dege-
" neracy of an effeminate people. The Goths were
" no longer the victorious barbarians, who had
" humbled the pride of Rome, despoiled the
" queen of nations, and penetrated from the
" Danube to the Atlantic ocean. *Secluded from*
" *the world by the Pyrenèan mountains, the suc-*
" *cessors of Alaric had slumbered in a long peace:*
" *the walls of the cities were mouldered into dust:*
" *the youth had abandoned the exercise of arms;*
" *and the presumption of their ancient renown*
" *would expose them in a field of battle to the*
" *first assault of the invaders.* The ambitious
" Saracen was fired by the ease and importance
" of the attempt; but the execution was delayed
" till he had consulted the commander of the
" faithful; and his messenger returned with the
" permission of Walid to annex the unknown
" kingdoms of the West to the religion and throne

* Hist. of Decline and Fall Vol. IX. P. 450—458.

" of

" of the caliphs. In his residence of Tangier, " Musa, with secrecy and caution, continued his " correspondence, and hastened his preparations. " *But the remorse of the conspirators was soothed* " *by the fallacious assurance, that he should con-* " *tent himself with the glory and spoil, without* " *aspiring to establish the Moslems beyond the sea* " *that separates Africa from Europe.*" Musa having at length invaded Spain, its Gothic sovereign and nobility too late perceived the magnitude of the danger. " In the neighbourhood of Cadiz, " the town of Xeres has been illustrated by the " encounter which determined the fate of the " kingdom. The stream of the Guadalete, which " falls into the bay, divided the two camps, and " marked the advancing and retreating skirmishes " of three successive and bloody days. On the " fourth day, the two armies joined a more serious " and decisive issue; but Alaric would have " blushed at the sight of his unworthy successor, " sustaining on his head a diadem of pearls, in- " cumbered with a flowing robe of gold and silken " embroidery, and reclining on a litter or car of " ivory drawn by two white mules *." This battle terminated in the complete victory of the Saracens; " and the remains of the Gothic army were scat- " tered or destroyed in the flight and pursuit of

* The resemblance between the effeminate and unwarlike habiliments of the Spanish Roderic and the Persian Rustam cannot but have been observed by the reader. Each " was de- " stroyed in negligent security."

" the three following days *." Thus has *the Mohammedan little horn* destroyed many while slumbering in a state of false security; and thus accurately has the prophecy of Daniel been fulfilled.

6. *The only remaining peculiarity, which the angel ascribes to this tyrannical superstition, is still future: it is destined to be broken without hand*—This event is to take place at the close of *the* 2200 *years*, which, as we have seen, synchronizes with the termination of *the* 1260 *years*; when *the spiritual sanctuary* will be cleansed from *the abominations of the twofold Apostasy*. It appears then, that *Popery* and *Mohammedism* will not be divided in their deaths: but, whether their deaths will be precisely similar, and whether they will both be finally destroyed in *the same region between the two seas*, are points which can only be determined by the event. In the prediction of Daniel, *Mohammedism* alone is spoken of: its two principal supporters, *the Saracens* and *the Turks*, are not discriminated from each other: a *general* history of the superstition, from its commencement to its termination, is given, without descending to *particularize* the nations, by which it should be successively patronized. In the Revelation of St. John this deficiency is amply supplied: and we are furnished with two distinct and accurate paintings both of *the Saracenic locusts* under their exterminating leader, and of *the Euphratean horsemen* of

* Hist. of Decline and Fall Vol. IX. P. 469—474.

the four Turkish sultanies*. "The sovereignty of "Arabia was lost," long before the expiration of *the* 2200 *years*, "by the extent and rapidity of "conquest. The colonies of the nation were scat- "tered over the East and the West, and their "blood was mingled with the blood of their con- "verts and captives. After the reign of three "caliphs, the throne was transported from Medina "to the valely of Damascus and the banks of "the Tigris; the holy cities were violated by im- "pious war; Arabia was ruled by the rod of a "subject, perhaps of a stranger; and the Bedo- "weens of the desert, awakening from their dream "of dominion, resumed their old and solitary in- "dependence†." *The Turks* at present, jointly with *the Persians*, occupy the place and empire of *the Saracens*; and *the little horn of Mohammedism* has branched out into the rival sects of *the Shiites* and *the Sonnites*. It appears however from the Apocalypse, that *the Ottoman power*, like its predecessor *the Saracenic Caliphate*, will be annihilated previous to the complete expiration of *the* 2200 and *the* 1260 *years*, and consequently previous to the downfall of *the Roman beast under his last head* and of *his little horn the papal false prophet*. The *mystic waters of the Euphrates* are to be completely dried up under *the sixth vial;* and by their exhaustion are to prepare a way for *the kings of the East*, and for *the grand confede-*

* Rev. ix. † Hist. of Decline and Fall Vol. ix. P. 353.

racy of the beast, the false prophet, and the kings of the Latin earth: but *the confederacy itself* is not to be destroyed till *the seventh vial* is poured out, and till *the* 1260 *years* are fully accomplished *. The downfall of *the Ottoman empire*, the prognostics of which are even now sufficiently visible, will greatly weaken *the spiritual horn of Mohammedism*, but certainly not altogether break its strength. *The false religion of the Arabian impostor* will still be professed in Persia, Hindostan, and Barbary; nor will it be finally "broken with-"out hand" till *the* 2200 *years* shall have expired. What precise idea we are to annex to this phrase, I presume not even to attempt to determine: this however we assuredly know, that *the eastern little horn*, like its *western fellow*, will be for ever broken at the termination of that period. Concerning what is future we cannot venture to go beyond the express declarations of Scripture; but of that which is past we may speak with confidence and precision.

We have seen then, *that the little horn of the he-goat* or *Macedonian empire* answers, in every particular that has hitherto been accomplished, chronological as well as circumstantial, to *the successful imposture of Mohammed:* we have seen, that only *one* particular yet *remains unaccomplished*; and that even *that* has already *begun* to

* Compare Rev. ix. 14, 15. xvi. 12, 13, 14, 15, 16. with xvi. 17—21. and xix. 11—21. These matters will be discussed more fully hereafter.

"be

be fulfilled: and we have further seen, that, although the character of *the little horn* agrees in *some* particulars with those of *Antiochus Epiphanes*, *the Romans*, and *the power of Infidelity;* yet it entirely disagrees with them in *others:*—the result therefore of the whole inquiry must be this, that the prophet designed to symbolize by *the little horn Mohammedism*, and *nothing but Mohammedism*.

CHAP. VI.

Concerning Daniel's last vision, and the king who magnified himself above every God.

DANIEL, having in his *two former visions* predicted *the tyranny of the two-fold Apostasy of Popery and Mohammedism*, proceeds in his *concluding prophecy* *, to give a most accurate account of the subversion of *the Medo-Persian empire*, the rise of *the Macedonian empire*, its subsequent division into *four kingdoms*, the wars of *the Greek kings of Syria* and *Egypt*, and *the conquest of Jerusalem by the Romans*. The whole of this, which is only an *enlarged* and *literal* repetition of his former *brief* and *symbolical* predictions, serves as a kind of chronological introduction to the history of *the king who was to magnify himself above every god*; in the same manner as the vision of *the four beasts* conducted us to *the tyrannical reign of the papal horn*, and the vision of *the ram and the he-goat* to *the exploits of the Mohammedan horn*.

The first part of this wonderfully minute prophecy has been so amply and satisfactorily ex-

* Dan. x, xi, xii.

plained

plained by Bp. Newton, that it would be superfluous in me to offer any observations upon it. Suffice to say, in the words of that excellent commentator, "there is not so complete and regular a series of *the kings of Egypt* and *Syria*, there is not so concise and comprehensive an account of their affairs, to be found in any author of those times. The prophecy is really more perfect than any history."

The explanation of *the second part* of this prediction is attended with considerably more difficulties, than that of *the first*. The main question here, which offers itself to our attention, is this: *What power did Daniel mean to describe under the character of the king who was to magnify himself above every god? Are we to suppose, that this part of the prophecy is only a repetition of the history of one of the little horns; or that it is a prediction of some third power distinct from them both?*

Bp. Newton adopts, *in part at least*, the *former* of these suppositions. He explains *this king* to signify, *primarily*, the *Roman emperors*, after the conversion of the empire to Christianity; and, *secondarily*, to mean at once *the Greek emperors in the East*, and *the Bishops of Rome in the West*: *the king* consequently, in his latter character, is *the papal little horn* combined, as it were, with the temporal authority of *the Constantinopolitan sovereigns*. Hence he applies some parts of the prophecy to *the Roman Emperors before the division of the empire*, some to *the Papacy in the West*, and

and some to *the Constantinopolitan emperors in the East*—He conjectures, for instance, that *the king's doing according to his will*, his *magnifying himself above every god*, and his *speaking marvellous things against the God of gods*, intimate; "that, after the "empire was become Christian, there should "spring up in the Church *an antichristian power*, "that should act in the most absolute and arbi- "trary manner, exalt itself above all laws divine "and human, dispense with the most solemn and "sacred obligations, and in many respects enjoin "what God had forbidden, and forbid what God "had commanded. *This power* began in *the Ro- "man emperors*, who summoned councils, and di- "rected and influenced their determinations al- "most as they pleased. After the division of the "empire, *this power* still increased, and was ex- "erted principally by *the Greek emperors in the "East*, and by *the Bishops of Rome in the West* *. *The king's disregarding the desire of women* he applies to *monasticism*, whether oriental or occidental, and to *the constrained celibacy of the clergy; his veneration of Mahuzzim*, or tutelary demi-gods, to *the idolatrous worship of saints and angels*, first *openly established* and required by the church of Rome, though prevalent likewise in the Greek church; and *his wars with the king of the south and the king of the north*, to

* Bp. Newton's Dissert. Vol. 1. P. 386.

the

the invasion of the eastern empire by the Saracens, and its final subversion by the Turks *.

Mr. Kett, adhering to his plan of *primary* and *secondary* completions of *the same prophecy*, adopts the *latter* supposition, yet without excluding the *former*—"The application," says he, "of this prophecy to *the papal Antichrist*; to *the conquests* "*of the Saracen king of the south*, and *the Turkish king of the north*, over the holy land and "many other countries; *the escape of Arabia*, and "*the subjection of Egypt and Barbary*; have "been clearly, I had almost said *indisputably*, "established by many learned commentators. "But, how far this prophecy may be considered "as *a double type of Antichrist*, and how much "may be supposed to be *yet future*, are questions "which can only be decided by a careful compa-

* Ibid. P. 386—405. Mr. Zouch, for any thing that appears to the contrary, applies the prophecy relative to *this king* exclusively to *the Papacy*. He forbears however noticing that part of it, which treats of the wars of *the king* with *the kings of the North and the South*. Yet these wars constitute so very prominent a feature in the history of *the king*, whatever power he may be designed to represent, that they surely ought not to have been omitted: especially since Mr. Zouch asserts, that, in his character, "we discover a designation of the same power," as that symbolized by *the papal little horn*, "somewhat indeed diversified, but not so as to prevent us from acknowledging its "identity." (Zouch on Prophecy P. 163—171.) Mr. Mede's exposition of the prophecy is nearly the same as that of Bp. Newton's. I shall hereafter discuss it conjointly with that of the Bishop.

"rison

" rison with other prophecies respecting the same " period, and by the course of events which " time shall bring to light*."—He afterwards adds: " The accomplishment, which *the former* " *part* of this prophecy" (concerning *the king who was to magnify himself above every god)* " has re- " ceived in *the papal power*, and in *the conquests* " *of the Mohammedan power*, is confessedly accu- " rate: but much remains to be fulfilled; and " many reasons might be produced to authorize the " conjecture, that even *that part* of the prophecy, " which has been so decidedly fulfilled, will here- " after receive a more *full* and *perfect* accom- " plishment†."—He further observes, that " the " end of *this king*" (meaning, I apprehend from the context, *the king of the North)* " whether " *Mohammedan* or *Infidel*, is to be exactly similar " to the end of *the Grecian little horn*, and *the* " *horn of the fourth beast* in the former vision: " *yet he shall come to his end, and none shall help* " *him*‡."—And he lastly conjectures: " If infidel " France *be* this king of the North, we may pre- " sume that it will take possession of the present " dominions of the Turkish Mohammedan power§." —The whole, that Mr. Kett has said upon the subject of the prophecy now under consideration, is so extremely obscure, and so widely scattered in different parts of his work, that I greatly fear, lest

* Hist. the Interp. Vol. I. P. 368. † Ibid. P. 373.
‡ Ibid. P. 374. § Ibid. Vol. II. P. 302.

I should

I should undesignedly be guilty of misrepresenting his meaning. As far however as I am able to collect his sentiments from these several passages when viewed in connection with each other, it appears, that Mr. Kett supposes *the king who magnified himself above every god* to be primarily *the Papacy:* but that he wishes nevertheless this supposition to be adopted without excluding the possibility of his character being designed for *a double type of Antichrist*; that is, I suppose, *Antichrist* both *Papal* and *Infidel*, unless indeed Mr. Kett means *Antichrist* both *Papal* and *Mohammedan*, for he does not expressly say, in what *manner* the king is *a double type of Antichrist.* It further appears, that he doubts whether *the king of the North*, the mighty rival of *the king who magnified himself above every god*, be *Mohammedan Turkey* or *infidel France* *. The sum therefore of the whole is, unless I have completely misunderstood Mr. Kett, that *the two potentates*, whom Daniel represents as such bitter enemies to each other, may after all be *one and the same.* As for instance: if *the king who magnified himself above every god* be secondarily *infidel France*, and if *the king of the North* be *infidel France* likewise, these two hostile kings are evidently made to be one power: and, on the other hand, if *the king who magnified himself above every god* be secondarily *Mohammedan Turkey*, and if

* — "*this king*, whether Mohammedan or Infidel"—"if infidel France *be* this king of the north"—

the

the king of the North be *Mohammedan Turkey* likewise, in this case also the two rivals are equally identified with each other. For it is manifest, that *the king who magnified himself above every god* cannot be, as Mr. Kett supposes, *a double type of Antichrist*, without being secondarily either *Mohammedan Turkey* or *infidel France:* and, let him be which of these two he may, he will be equally confounded with *the king of the North*, if *the king of the North* may be either *Mohammedan Turkey* or *infidel France* likewise.

With regard to the exposition offered by Bp. Newton, it is liable to a variety of objections.

1. *The first*, which presents itself to the mind, is, that *it makes this last prediction of Daniel very little more than a mere repetition of a former one.* Since the prophet had *already* described the tyranny of *the Papacy* under the symbol of *a little horn*, it is scarcely probable that he would *resume* a subject, which he had *previously* discussed and dismissed. Yet this superfluous resumption is necessarily supposed by such an exposition *.

2. *The*

* Daniel's frequent recapitulations of the temporal history of *the four great empires* are, not only *not superfluous*, but *absolutely necessary*. The great excellence of his prophecies is, that they are strictly both local and chronological ones. Hence he repeats the substance of Nebuchadnezzar's dream of *the image* in his vision of *the four beasts*, in order that we may exactly know *in what era*, and *in what empire*, to look for the tyranny of *the first little horn:* and hence, in a similar manner, he recapitulates the history of *the second* and *third empires* in his vision of *the ram and*

2. *The next objection* is *its want of unity and simplicity.* Each of *the little horns* symbolizes *one single and distinct power:* whence it is but reasonable to conclude, that *the king*, mentioned in the last prophecy of Daniel, is *one single and distinct power* likewise. But the system of Bp. Newton makes him *a complex power*, exerted *first* in *the empire in general*, and *afterwards* partly in *the East*, and partly in *the West;* a sort of *compound*, in his latter character, of *the Greek emperor and the Pope.*

This system with some shades of difference has the sanction of the venerable name of *Joseph Mede;* but I fear, that it nevertheless will not bear the test of a strict examination. Mr. Mede includes in the character of *the king* not only *the Pope* together with *the Eastern* and *Western Emperors*, but likewise *the pagan Roman state from the*

and the he-goat, in order that we may be able precisely to ascertain *the age* and *country* of *the second little horn.* For the same reason, he once more repeats, in *his last vision*, the history of *the second* and *third empires*, and the latter part of the history of *the Romans;* with a view to conduct us, in a regular chronological series, to the tyranny of *the king who regarded not any god.* Now, if *this king* be, in a great measure, the same as *the first little horn;* it is evident, that *the last vision* must be almost entirely *a mere repetition* of *the vision of the four beasts;* (the *first* of them alone being excluded) not *a studied recapitulation* of their temporal history, for the purpose of introducing *a new* character, *different* from those of which he had treated before. Consequently, upon such a supposition, the last vision will be *a complete repetition*, not *a partial recapitulation.*

*time of Antiochus Epiphanes**. Such an unwarrantable licence of exposition seems to me to carry along with it its own confutation: for, if *a single prophetic character* may comprehend so *many different persons and things*, the application of the different parts of the prediction must be left entirely to the discretion of the commentator. In the prophecy, *a certain number of actions* are ascribed to *one single and distinct power*. But, if we inquire what is meant by *the king's speaking marvellous things against the God of gods*, Mr. Mede informs us, that it alludes to the crucifixion of our Lord by the Romans. If we next inquire, what is intended by *the king's doing according to his will*, we are taught by Bp. Newton that it relates to *a tyrannical power* exercised in the Church first by *the Christian Emperors before the division of the Empire* and afterwards by *the Greek Emperors in the East* and *the Popes in the West*. If we again inquire what is meant by *the king's magnifying himself above every god*, we are referred to the prophecy of *the man of sin*, and are told that it alludes to *the Pope* receiving divine honours in the temple of God. If we further inquire what is meant by *the king's disregarding the desire of women*, we are then carried back to the days of the Emperor Constantine, the rise of monasticism in the East and its subsequent establishment in the West. If we next inquire what is intended by *the king's honouring a foreign*

* Mede's Works Vol. ii. P. 821—831.

deity

deity and certain Mahuzzim or tutelary gods, we are referred to the idolatrous veneration of saints and angels which alike infected the rival churches of Rome and Constantinople. And, if we lastly require an explanation of *the wars of the king with the kings of the North and the South*, our attention is then entirely diverted from the Church to the State; and we are taught that they refer, not to any actions of *the Pope*, but to the wars of *the Eastern Emperor* with the Saracens and the Turks.

I cannot but think, that such a mode of exposition as this accords very ill with the definite simplicity, for which the prophecies of Daniel are so remarkable. Instead of treading with confidence upon sure ground, I feel myself bewildered in a succession of rapid changes from *pagan Rome* to *Christian Rome*, from *the Emperors before the division of the Empire* to *the Emperors after its division*, from *the Emperors of Constantinople* to *the Popes of Rome*, from *the East* to *the West* and then back again to *the East*, from *the State* to *the Church* and from *the Church* to *the State*, from *the impious adoration paid to the Roman Pontiff* to *the struggles of the Constantinopolitan monarch with the Saracens and the Turks.*

To this objection it would probably be answered, that *the king*, like *the ten-horned beast*, means *the whole Roman state;* and consequently that the different actions, performed by the different members

of that state, are all ascribed to *the same king* or *kingdom.*

Such an answer, though perhaps the best that can be given, is to me by no means satisfactory. In the united prophecy of Daniel and St. John relative to *the Roman beast*, their own proper actions are assigned respectively to *his seven heads*, *his ten horns*, and *his little horn;* so that we are in no danger of mistaking either the actions or the persons of some of his members for either the actions or the persons of others of them*: but, in the prophecy of *the king*, according to the mode of exposition now under consideration, all is confusion and uncertainty; insomuch that even Mr. Mede and Bp. Newton cannot agree as to the precise period of the Roman history when we are to suppose that the prophecy began to be accomplished; the one conceiving *the king* to mean *the Empire from the time of Antiochus Epiphanes* and interpreting part of the prophecy to relate to the death of our Lord, the other dating the prophecy only from about *the days of Constantine.*

3. *The last and most conclusive objection, which I shall urge, is, that such an exposition cannot be made to accord with the chronological series of events as detailed by Daniel, in regular succession, in this his concluding prophecy.*

* The same remark applies to the double prophecy respecting *the Macedonian empire* symbolized both by *the leopard* in one vision and by *the he-goat* in another. It likewise applies to the prophecy of *the Persian ram with two horns.*

We

We have the authority of our Lord for pronouncing, that *the abomination of desolation*, mentioned in *the 31st verse of the 11th chapter*, is to be referred to *the sacking of Jerusalem by the Romans*. Of this Bp. Newton is sensible; and therefore very justly applies *the two following verses** to *the pagan persecutions of the primitive Christians*. "The Roman magistrates and officers," says he, "it is very well known, made use of the "most alluring promises, as well as of the most "terrible threatenings, to prevail upon them to "renounce their religion, and offer incence to the "statues of the emperors and images of the gods. "Many were induced to comply with the temptation, and apostatized from the faith, as we learn "particularly from the famous epistle of Pliny to "Trajan: but the true Christians, the people who "knew their God, were strong; remained firm to "their religion; and gave the most illustrious "proofs of the most heroic patience and fortitude. It may too with strictest truth and propriety be said of the primitive Christians, that, "being dispersed every where, and preaching the "gospel in all the parts of the Roman empire, *they "instructed many*, and gained a great number of

* "And such as do wickedly against the covenant shall be "corrupt by flatteries: but the people, that do know their "God, shall be strong, and do exploits. And they that understand among the people, shall instruct many: yet they "shall fall by the sword, and by flame, by captivity, and by "spoil, many days." Ver. 32, 33.

" proselytes to their religion: *yet they fell by the* " *sword, and by flame, by captivity, and by spoil,* " *many days;* for they were exposed to the malice " and fury of ten general persecutions, and suffered " all manner of injuries, afflictions, and tortures, " with little intermission for the space of three " hundred years *."

The 34th verse† he with equal propriety applies to *the days of Constantine.* " The most natural " way of interpretation," he justly observes, " is " to follow the course and series of events. The " Church had now laboured under long and severe " persecutions from the civil power—The tenth " and last general persecution was begun by Dio- " cletian: it raged, though not at all times equally, " ten years; and was suppressed entirely by Con- " stantine, the first Roman emperor, as it is uni- " versally known, who made open profession of " Christianity: and then the Church was no longer " persecuted, but was protected and favoured by " the civil power. But still this is called only *a* " *little help:* because, though it added much to " the temporal prosperity, yet it contributed little " to the spiritual graces and virtues, of Christians. " It enlarged their revenues, and increased their " endowments; but proved the fatal means of cor- " rupting the doctrine, and relaxing the disci- " pline, of the Church. It was attended with this

* Bp. Newton's Dissert. Vol. 1. P. 381.

† " Now, when they fall, they shall be holpen with a little " help: but many shall cleave to them with flatteries." Ver. 34.

" peculiar

" peculiar disadvantage, that *many clave to them* " *with flatteries.* Many became Christians, for " the sake of the loaves and the fishes; and pre- " tended to be of the religion, only because it " was the religion of the Emperor. Eusebius, " who was a contemporary writer, reckons, that " one of the reigning vices of the time was the " dissimulation and hypocrisy of men fraudulently " entering into the Church, and borrowing the " name of Christians without the reality *." "

Hitherto the Bishop has very clearly explained the meaning of the prophecy: but in his exposition of *the 35th verse* † he has not been equally successful. He supposes, that *this passage* relates, in *the first instance*, to *the quarrels of the Christians among each other.* " The consubstantialists," says he, " even in the time of Constantine, led the " way by excommunicating and banishing the Ari- " ans. The latter, under the favour of Constan- " tius and Valens, more than retorted the injury, " and were guilty of many horrible outrages and " cruelties towards the former." He afterwards applies *the passage*, in *the second instance*, to *the persecution of the protestants by the papists.* " These calamities were to befall the Christians *to* " *try them, and purge, and make them white*, not

* Bp. Newton's Dissert. Vol. 1. P. 383.

† " And some of them of understanding shall fall" (that is, *perish*) " in purifying them, and in purging them, and in making " them white, even to the time of the end: because it is yet for " a time appointed." Ver. 35.

" only at that time, but *even to the time of the end,* " *because it is yet for a time appointed:* and we " see, even at this day, not to alledge other in- " stances, how the poor protestants are persecuted, " plundered, and murdered, in the southern parts " of France *."

The only manner, in which prophecy can be satisfactorily explained is by strictly adhering to its plain unvarnished declarations. It is observable, that in *this verse* the true Church is represented as being *again* in a state of persecution, similar to that which she had *before* endured from the fury of Paganism. As, *in the first persecution*, they, that understood, were to instruct many; and, in consequence of their zeal, to fall by the sword, and by flame, by captivity, and by spoil: so, *in this second persecution*, some of the men of understanding are, in a similar manner, to perish in attempting to bring about a reformation in the now degenerate Christian world. Hence it is evident, that *the men of understanding* must, in both cases, be *men of the same principles;* that is, *men professing and acting up to the pure truths of the Gospel*, in contradistinction to *the heathens in the former instance*, and to *corrupt Christians* † *in the latter instance.* Such being the plain import of the prophecy, that part of it, which is contained in *the thirty-fifth verse*,

* Bp. Newton's Dissert. Vol. 1. P. 384, 385.

† These corrupt Christians are styled *Gentiles* by St. John on account of their having relapsed into the old abominations of Gentile idolatry. Rev. xi. 2.

certainly

certainly can have no relation to *the quarrels of the Consubstantialists and the Arians.* The passage in question describes, not *the variously successful and unsuccessful struggles of two rival parties;* but *the persecution of men, similar to the first martyrs of the Church, on account of their desire to purify their degenerate brethren.* We must look therefore for the accomplishment of the prediction in an age long posterior to that of the Consubstantialists and the Arians.

In our inquiries for this age of persecution we shall be greatly assisted by attending to the very accurate language of the prophet. He tells us, that *these men of understanding* shall continue in a persecuted state *to the time of the end*; because their trials *are yet for a time appointed.* But *the time of the end* commences at *the termination of the* 1260 *years:* therefore the persecution of *the second mentioned men of understanding* is to continue to *the end of the* 1260 *years.* Hence it is manifest, that this persecution is the same as that which was to take place during the reign of *the papal horn*, represented by St. John under the images of *the witnesses prophesying in sackcloth*, and *the flight of the woman into the wilderness.* Daniel however, I conceive, meant specially to point out *a particular period* in the course of *the* 1260 *years; a period*, which should bear a more striking and definite resemblance to *the period of heathen persecution*, than any other part of the reign of *the horn.* These *second men of understanding* are described

by

by the prophet, as not content with *secretly* holding their opinions, and assembling their congregations, *in the deep recesses of mountains and forests:* but as *boldly* and *openly* coming forward, like *the first men of understanding;* as labouring to *propagate* their tenets; and as attempting to *purge, reform,* and *make white,* a corrupt and degenerate Church. Such a description agrees only with the glorious era of *the reformation.* The unfortunate and much injured Waldenses*, cooped up in the moun-

* The Abbè Barruel, in the true spirit of a determined Papist, has endeavoured to fix the imputation of *Manichèism* upon the Waldenses; as if, even granting that he had been successful, such a charge would warrant the diabolical cruelties of his corrupt church. Grossly however as these victims of persecution have been misrepresented and vilified by the adherents of *popery,* there are not wanting testimonies in their favour borne even by papists themselves. Bp. Newton cites three of these witnesses, whom, as he justly observes, "*both sides* must allow to be unexceptionable, *Reinerius, Thuanus,* and *Mezeray.*" The testimony of the last-mentioned author is short, but immediately to the purpose. "They had almost the same opinions," says he, "as "those who are now called *Calvinists.*" Their *real* crime is with much simplicity declared by Reinerius, who flourished about *the year* 1254, and who has the additional recommendation of being at once a Dominican and an Inquisitor general. "They live justly before men," says he, "and believe all things "rightly concerning God, and all the articles which are con-"tained in the creed: *only*" (—hic niger est, hunc tu, Romane, caveto,) "*only* they blaspheme the church of Rome, and the "clergy, in whom the multitude of the laity readily place an "implicit confidence." (See Bp. Newton's Dissert. Vol. II. P. 254, 255, 256, 257.) Whether the modern Abbè Barruel, or the ancient Inquisitor general Reinerius, be the most deserving of

mountainous regions of France and Italy, existed indeed like leaven in a mass of bread-corn *; but are little known except by their patient suffering for the cross of Christ, and by the relentless bigotry of their blood-thirsty persecutors: while the martyrs of *the reformation* "have filled the whole "world with their doctrine," and have raised an edifice against which the agents of *Popery* have vainly exerted all their powers. *The second persecution* then of *the men of understanding* must be referred in a peculiar, I had almost said *exclusive*, manner to *the reformation of the sixteenth century*. That it has such a reference *in part* at least, Bp. Newton himself allows: but, as if conscious that

of credit, the candid reader must determine for himself. "As "there was a variety of names," says Bp. Newton, "so there "might be some diversity of opinions of them; but that they "were not guilty of *Manicheism* and *other abominable heresies*, "which have been charged upon them, is *certain* and *evident* "from all the remains of their creeds, confessions, and writings." The Albigenses are frequently considered as a branch of the Waldenses; but, according to Mosheim, they were an entirely different people. Of the piety of the Waldenses he speaks in very high terms: and even the Albigenses he exculpates from the charge of *Manicheism*; and seems to think, that their opinions were more nearly allied to a mystical sort of fanaticism, than to heresy. "When we examine matters attentively," says he, "we "find that even their enemies acknowledged the sincerity of "their piety; that they were blackened by accusations, which "were evidently false; and that the opinions, for which they "were punished, differ widely from the Manichèan system." See Mosheim's Eccles. Hist. Vol. II. P. 580, 581, 582—Vol. III. P. 120—127. See also Mede's Works Vol. II. P. 889.

* Matt. xiii. 33.

such

such an acknowledgment would *chronologically* invalidate his proposed interpretation of the prophesy respecting *the king who was to exalt himself above every god*, he cautiously adds, "the principal "source of these persecutions is traced out in *the* "*following verses.*" Now, upon examining *these following verses*, we shall not find that they afford us any warrant to suppose, that *the king* was to be at all concerned in *persecuting the men of understanding*. In the whole account, which the prophet gives of his *character* *, not a single hint is dropped, that, like *the little papal horn*, he should wear out *the saints of the Most High*. At *the beginning* of his reign at least, all his exploits are of an entirely *different nature*, and directed to an entirely *different end*. They are exploits purely *atheistical*: for the object of his rancourous aversion, *the God of gods*, is alike venerated by *the adherents* and *the opponents* of *the Papacy*, by *the persecutors* and *the persecuted*. Toward *the end* of his reign indeed, it appears, that he will league himself with *the false prophet* or *the Papacy*; that they will jointly engage in a bloody war of extermination under the pretext of religion; and that the power of both will be finally broken in Palestine between the two seas †. But, whether *this religious war* will be undertaken against *the Protestants* or *the Jews* or *both*, it is as yet future; and will not

* See Dan. xi. 36—39.

† Concerning this religious war more will be said hereafter.

even

even *commence*, as Daniel carefully informs us, till *the time of the end*, or till *the termination of the* 1260 *days*. Hence it certainly can have no connection with *the persecutions of the Papacy properly so called:* for *the papal little horn* was to wear out *the saints of the Most High* until *a time and times and half a time*, and *the faithful witnesses* of Christ were to prophesy in sackcloth during *the whole term of the* 1260 *days;* whereas *the religious exterminating war of this king*, against whomsoever it may be directed, is not so much as to *begin* till *the very end* of that term. *The men of understanding*, or *the witnesses*, are to be in an afflicted state *till* the time of the end; consequently their appointed period of persecution is *before* the time of the end, and ceases *at* the time of the end. At *this very time of the end* however *the religious war of the king* will be *first* undertaken: that is to say, the war will *commence*, when the persecution of the witnesses shall *cease*. Such being the case, *the war of the king*, if undertaken against *the witnesses*, *must* prove unsuccessful: and accordingly Daniel specially informs us, that it *will* prove unsuccessful. From this view of the subject we have a right to conclude, that *the sufferings of the men of understanding* are no way connected with *the impious tyranny of the king*. Whence it will of course follow, since *all* Daniel's prophecies are *strictly chronological*, and since *the second persecution of the men of understanding* peculiarly relates to the sufferings of *the protestant reformers*,

that

that we are to look for *the rise of this king* not *before*, but *after*, the era of *the Reformation:* and therefore that *this king*, whoever he may be, cannot possibly be either *the Roman emperor*, *the Pope*, or *the impostor Mohammed*; but must be *some other power* perfectly *distinct* from them all.

To state the whole argument more briefly; the events succeed each other in the following order. In *the* 31*st verse* of *the* 11*th chapter*, Daniel predicts the desolation of Jerusalem by the Romans: in *the* 32*d* and 33*d verses*, the persecutions of the primitive Christians: in *the* 34*th verse*, the conversion of the Empire under Constantine: and, in *the* 35*th verse*, the papal persecutions of *the witnesses*, more especially that which took place at the era of the Reformation. After having thus brought us down to *the* 16*th century*, he next proceeds to describe the character of *some power*, which he represents as a monster of wickedness and impiety. It is manifest therefore from the preceding order of events, that *this power*, whatever state may be intended by it, must be expected to spring up at some indefinite period *after* the Reformation: and consequently, that all states, which arose *previous* to the Reformation, are by that very circumstance excluded from having any connection with *the power* in question.

Perhaps however it may be said, that there must be a fallacy in the objections which I have urged, and that they certainly cannot be solid however plausible they may appear, because one part of *the king's*

king's character, *his disregard of the desire of women*, so decidedly proves him to be *that complex power*, which neglected and discouraged marriage both *in the East* and *in the West*, which at first prohibited only the second marriages of the clergy, but in time absolutely restrained them from marrying at all, that it is a vain labour to seek for *any power* that has arisen *after* the Reformation, to which such a description can be in the least degree applicable. "This," says Bp. Newton, "was evi-"dently not regarding *the desire of wives*, or *con-*"*jugal affection*—So much did *the power* here de-"scribed magnify himself above all, even God "himself, by contradicting the primary law of God "and nature, and by making that dishonourable, "which the Scripture hath pronounced honourable "in all."

Could it once be satisfactorily proved, that *the disregard of the desire of women*, mentioned by Daniel, means the same thing as *the forbidding to marry*, predicted by St. Paul as one of the subordinate badges of *the Apostasy* *, I should readily allow, that this would be so strong an argument in favour of Bp. Newton's interpretation as justly to warrant a suspicion that there was a lurking fallacy in the objections which I have brought forward: but I can find no just grounds for supposing, that such is really the case. *The desire of women* does not signify *the desire to have women or wives;* but,

* 1 Tim. iv. 3.

on the contrary, *that which women or wives desire to have.* That such is the meaning of the expression is sufficiently manifest from the uniform and unvarying phraseology of the whole Hebrew Scriptures: at least I have not been able to discover a single passage in the Old Testament, wherein the word *desire*, when constructed as in the expression under consideration, ever signifies *a wish to have the thing imported by the substantive with which it is so constructed.* Thus *the desire of Israel* does not mean *the wish to have Israel*, but *that which Israel wished to have*, namely *Saul for a king* *: *the desire of thy soul* is not *the wish to have thy soul*, but *that which thy soul wishes to have* †: *the desire of the heart* is not *the wish to have the heart*, but *that which the heart wishes to have* ‡: *the desire of the wicked* is not *the wish to have the wicked*, but *that which the wicked wish to have* §: *the desire of Ezekiel's eyes* ‖ is not surely *the wish*

* 1 Sam. ix. 20. † 1 Sam. xxiii. 20. ‡ Psalm x. 3. xxi. 2. § Psalm cxii. 10.

‖ Mr. Mede has been peculiarly unfortunate in his choice of this text to support his opinion, which is similar to that of Bp. Newton. It is true, that *the desire of Ezekiel's eyes* was *his wife:* but this will never prove, that *the desire of women* means *the connubial state;* rather indeed the very reverse. Had Daniel wished to represent *the king* as disregarding and discouraging marriage, he would not have said (if we may argue at least from analogy) *he shall not regard the desire of women*, because he would have known that such a phrase in his own language conveyed quite a different idea; but, on the contrary, adopting Ezekiel's familiar and natural mode of expression, he would have said *he shall*

not

wish to have his eyes but *that which his eyes desired*, namely *his wife* *: and thus, not to weary the reader with a long detail of instances, *the desire of all nations* is not *the wish to be master of all nations*, but *that which all nations desire*, even *the promised Messiah* †. Arguing then from the analogy of idiom, we must conclude, that *the desire of women* does not mean, as Bp. Newton and Mr. Mede suppose, *the desire of having women or wives*, but *that which women or wives desire to have* ‡. The propriety of such an explanation of the phrase is yet further evident from the very context with which it is joined. Daniel is speaking of *objects of religious worship*, *true* and *false*, all of which *this king* was alike to disregard: and, *among* these objects, he was to pay as little regard to one which the prophet intitles *the desire of women*, as

not regard the desire of men's eyes. Cicero's affectionate address to his wife, which Mr. Mede likewise adduces, *En mea lux, meum desiderium!* is as little applicable to the case in point as the text from Ezekiel. *The desire of Cicero* was not *his love of himself*, but *of his wife: she* was *what his eyes desired*, not *his own person.* See Mede's Works Vol. II. P. 823, 824.

* Ezek. xxiv. 16. † Haggai ii. 7.

‡ The ingenious Mr. Dimock comes so *very* near the right interpretation of this passage, that it is a matter of wonder to me how he could have missed it. He proposes an alteration of the text; and, instead of נשים *women*, would read גוים *nations*: so that by *the desire of nations* might be meant *Christ*. Finding however, that his proposed alteration is unsupported by any authority, he does not venture to insist upon it; but allows, that the present reading is capable of good sense. See Wintle's Version of Daniel in loc.

to any of the others. "The king shall magnify "himself above *every* god." After *this* general assertion, Daniel descends to particularise and specify what he meant to include under the expression of *every god*. "He shall speak marvellous "things against the God of gods;—neither shall "he regard the god of his fathers, nor the desire "of women, nor" (a repetition of the first general "assertion) "regard any god: for he shall magnify "himself above all:" that is, above *all the objects of worship* which Daniel had just specified; namely, *the God of gods*, *the god of his fathers*, *the desire of women*, and in short, *every god*. Such appears to be the natural and obvious meaning of the passage; and it perfectly accords with the interpretation of the phrase *the desire of women*, which I have deduced from the analogy of other similarly constructed phrases.

The question then is, *what object of religious worship* is pointed out by *the desire of women?* To this I readily answer *the Messiah*; for the title is perfectly applicable to *him*, and totally inapplicable to every *other* person. The original prediction of the promised seed was delivered specially to *Eve*. It was *her* seed, that was to bruise the head of the serpent, not *Adam's*. To the advent of this seed she impatiently looked forward: and, such was her eager desire, that, upon the birth of her first child, forgetting that Cain was Adam's seed no less than her own; she joyfully exclaimed, "*I have gotten a man, even Jehovah himself*,"

*himself**," *I hold in my arms the promised Messiah.* To the subsequent limitation of this promise to Abraham, Isaac, and Jacob, successively, we must attribute *the vehement desire*†, which Sarah, Rebekah, and Rachel, all felt to have children: and the same cause will satisfactorily account for the excessive horror which all the Israelitish women entertained of barrenness. " Let me go up and " down the mountains, and bewail my virginity," was the mournful language of Jephthah's daughter, when doomed by her father's vow to perpetual celibacy: " the Lord hath taken away my reproach " among men," was the joyful exclamation of Rachel and Elisabeth: " hail thou, that art highly fa- " voured, the Lord is with thee, blessed art thou " among women," was the salutation of the angel to the mother of the Saviour of mankind; *the desire indeed of all nations*, but, in a peculiar and mysterious sense, *the desire of women*, inasmuch as he was to be born by the power of the Holy Ghost of a pure virgin‡.

I

* Heb. את יהוה *the Lord himself.*

† It is probably in allusion to this *vehement desire* of the promised seed, that Hosea terms children מחמדי בטנם *the desirable things of their* (the Ephraimitish women's) *wombs.* Hos. ix. 16.

‡ See *Dr. Allix's Remarks on Scripture.* It is there satisfactorily proved, that it was the studied design of the Almighty, by so frequently preferring the younger brother to the elder, to keep alive the expectation of the world respecting *the desire of all nations*, or, as I conceive Daniel to term the same divine personage, *the desire of women.* To this expectation Dr. Allix refers, as I have done after him, *the violent desire* which all the Hebrew

It appears then, that *the king's disregard of the desire of women*, so far from proving him to be *the Pope* or *the Constantinopolitan Emperor*, decidedly shews, that he cannot possibly be either of them: for, amidst all the abominations of *the Papacy*, the fundamental article of *the proper divinity of our Lord* was faithfully preserved; and, although it was impugned in the East by the turbulent and political disciples of Arius, God was pleased to raise up then, as he has since done in these our days, able and resolute defenders of it. Some indeed of *the Eastern Emperors* were infected with *Arianism*: yet I know not how they can be said on that account to have disregarded *the desire of women*.

women felt to have children: and, upon the same principle he accounts for the premeditated incest of the daughters of Lot, who was of the family of the Hebrews and of the line of Shem.

If it be objected to this interpretation of *the desire of women*, that the phrase occurs *only once* in the whole Bible; and that, if it *do* mean *Christ*, it stands alone, a solitary and insulated title of the Messiah: I readily answer, that the very same objection applies to the universally received interpretation of the phrase *the desire of all nations*. This phrase, like its parallel phrase in the book of Daniel, occurs *only once* in the whole Bible: but its *single* occurrence was never thought to be any reason, why it should not be descriptive of the Saviour. Haggai speaks of *the desire of all nations* as being *a person*: Daniel also speaks of *the desire of women* as being *a person*, mentioning him among various objects of worship, true and false, all of whom *the king* was alike to disregard. The self-same word חמדת is used in both passages, and pointed precisely in the same manner. Whence we may naturally suppose, that it is used in the same sense. In short, the two passages appear to me to be perfectly parallel to each other.

They

They doubtless held heretical notions respecting him; but they never entirely blotted the very name of *Christ* from their religious creed.

It may perhaps nevertheless be said, that that part of *the king's* character, which respects his paying honour to *a strange God* and to *Mahuzzim* or *tutelary deities*, accords very exactly with *the papal worship of saints and angels:* and Mr. Mede will add, that *the strange* or *foreign god* is certainly *Christ*, whom the Romans adored, when they had begun to disregard *the false gods of their fathers.* Such an interpretation as this, if we adopt the scheme as proposed by Mr. Mede, is much too vague to be satisfactory. Supposing *the king* to mean *the Roman empire from the days of Antiochus Epiphanes*, the worship of *a foreign god* and *tutelary deities* will be no less characteristic of *pagan*, than of *papal*, *Rome.* The Roman custom of naturalizing the gods of all the countries which they subdued is well known: how are we to decide then, upon Mr. Mede's scheme, whether *the worship of the foreign god* ought to be explained as relating to *Rome pagan*, or to *Rome papal?* The scheme, as proposed by Bp. Newton, is not indeed liable to this uncertainty, because he makes the prophecy of *the king* commence with *the age of Constantine.* Nevertheless the coincidence of *the king's* character with that of *the Pope* in this point is not sufficient to establish their identity, when so many objections present themselves to such an opinion. The word *Mahuzzim* means

tutelary deities; or, as Bp. Newton translates it, "*protectors, defenders,* and *guardians.*" The term therefore may be used properly enough to describe *saints* and *angels,* when considered in the light that the Papists consider them in: but there is no reason why it should be confined *exclusively* to them: it may equally signify *tutelary demi-gods of any other description.*

I know, that both Mr. Mede and Bp. Newton have maintained, that *the man of sin* is the exact transcript of *the king* predicted by Daniel; and even that St. Paul, when he wrote to the Thessalonians, had this very prophecy in his eye. I can discover however no sort of resemblance between them, either *chronological* or *circumstantial,* except in the single circumstance of their both exalting themselves above all that is called God or worshipped. And the reason why there is *this* coincidence will be abundantly obvious, when we find that the power intended by *the king* has so exalted itself no less than *the Pope:* consequently in this point the two predictions *necessarily* coincide. Yet even here there is a sufficient difference between the two predictions to shew that the same *sort* of actions cannot be intended by them both. *The king* was to speak marvellous things against the God of gods, to magnify himself above every god, to regard neither the god of his fathers, nor the Desire of women, nor any other god. These expressions, than which nothing can be at once more definite and more comprehensive, plainly intimate,

timate, that *the king* should make *an open and undisguised profession of atheism.* He should neither regard the true God, nor any false god; neither the god of his fathers (whoever his fathers were), nor Messiah the Desire of women, nor any other god: but he should at once speak marvellous things against the God of gods, and magnify himself above all the vanities of the Gentiles. Now it is utterly impossible to conceive, how such strong, such varied, and yet such determinate, language could ever have been intended to describe the conduct of *the Popes.* They doubtless, in strict harmony with the prophecy of *the man of sin,* "did "exalt themselves above all laws divine and hu- "man, dispense with the most solemn and sacred "obligations, and in many respects enjoin what "God had forbidden, and forbid what God had "commanded." They have moreover, still in harmony with the prophecy, advanced a step further; have blasphemously assumed the divine titles and attributes; and have sat as God in the very temple of God. But, when we consider *the manner* in which they thus conducted themselves, we shall discover but a very imperfect resemblance between *their* behaviour and that of *the king* predicted by Daniel. Instead of speaking marvellous things against the God of gods*; they professed to do all

* *The papal little horn* is said in our translation to speak great words *against* the Most High: but, as I have already observed, the passage when rendered literally imports, that *the little horn*

all to his honour and glory. Instead of disowning his authority; they affected, with much importunity, to act in his name. Instead of throwing off their allegiance to *the Desire of women*, and totally disregarding him; they delighted to style themselves *the Vicar of Christ, the husband of the Church, the representative of God upon earth, the immediate delegate of heaven.* Highly tyrannical as their actions were, and utterly offensive in the eyes of God; still they were not done *professedly* to affront him to his face. The thin garb of piety with which they were clothed, but ill concealed their native deformity: yet, throughout all the papal persecutions, the saints of God were never put to death *as* the saints of God, but as his enemies. The preaching of the bloody crusades against the Waldenses was termed, in a perverted sense indeed, *the preaching of the cross of Christ:* Pope Martin the fifth exhorted the Emperor, and the other European sovereigns, to extirpate heretics, *by the wounds of Christ and by the salvation of Christ:* and even the diabolical murders of the Inquisition

shall speak great words *by the side* of the Most High, placing his decrees upon an equality with Scripture, and shewing himself in the temple of God that he is God. *The king*, on the contrary, is represented by Daniel as speaking marvellous things אל אלים על *against, or above*, the God of gods. Thus accurately has Daniel drawn the line of distinction between *these two powers*, by the use of *two entirely different expressions*, which our translators have injudiciously confounded together by rendering them as if they were in the original *one* and *the same expression*.

are

are dignified with the Christian appellation of *acts of faith* *.

Let us however compare the character of *the man of sin* with that of *the king*, and we shall find that their imagined resemblance will rapidly fade away, till there be scarcely any similarity between the two portraits.

The man of sin was to be revealed, when *he that letted*, by which the general tradition of the Church has always understood *the imperial authority in Rome*, was taken out of the way: *the king* was not to make his appearance till after *the second* or *papal persecution* of *the men of understanding* at the time of *the Reformation*. *The man of sin* was to cause himself to be worshipped in the temple of God: *the king* was to venerate *a foreign god* and along with him *certain tutelary deities*; no mention is made of his causing *himself* to be worshipped. *The man of sin* was to work pretended miracles: no hint is given, that *the king* should so much as even lay claim to supernatural powers. So again: it is said, that *the king* should divide the land among the champions of *his tutelary deities* for *a price*: no similar action is ascribed to *the man of sin*, nor was ever performed by *the Pope* †.

The

* Auto da Fe.

† Mr. Mede explains *this dividing of the land by the king* to mean, that *his tutelary gods should have different kingdoms assigned to them to preside over*. "St. George shall have England; St. "Andrew, Scotland; St. Denis, France; St. James, Spain; St. "Mark, Venice; and bear rule as presidents and patrons of their "several

The king was to be engaged in wars with *the kings of the South and the North:* here the parallel entirely

" several countries." Bp. Newton rejects this explanation; and supposes (very justly, I think), that the land was to be divided not among *the Mahuzzim*, but among *the champions of the Mahuzzim*. Conceiving however, agreeably to his general plan of exposition, that *the Mahuzzim* mean *the tutelary saints and angels of Popery*, he of course understands *their champions* to be *the Romish Hierarchy*. Hence he conjectures, that *the dividing of the land among the champions of the Mahuzzim* means, " that they " have been honoured, and reverenced, and almost adored, in " former ages; that their authority and jurisdiction have ex- " tended over the purses and consciences of men; that they " have been enriched with noble buildings and large endow- " ments, and have had the choicest of the lands appropriated " for church-lands." (Dissert. Vol. 1. P. 396.) Both Mr. Mede and Bp. Newton seem to have forgotten *a very material word* in this part of the prophecy. The land was not only to be divided, but it was to be divided *for a price*. Our translation reads *for gain*, but in the margin it retains the proper import of the original *for a price*. Now, in whatever manner *the Pope* might contrive to divide the land among his adherents, he certainly did not divide it among them *for a price:* that is to say, *having an equivalent paid for value received*. He induced the laity to make large grants of their lands to the Church, and thus in some sort may perhaps be said to have divided the land among *the champions of Mahuzzim;* but I much doubt whether it can be shewn, that he ever received *any price* from those supposed *champions of Mahuzzim* for thus dividing the land among them. The word מחיר, here used, denotes *something given in exchange, the price or value of a thing*. Hence it is not enough for *the king* merely to have *divided the land*, if *that king* mean *the Pope;* it must be shewn that he has *divided the land for value received*. " And the king said unto Araunah, Nay, but I will " surely buy it of thee *at a price:* neither will I offer burnt of- " ferings unto the Lord my God of *that which cost me nothing*.

" So

tirely fails; no similar exploits of *the man of sin* are predicted. Bp. Newton therefore is obliged to have recourse to the expedient of making *the king*, not only *the Western Pope*, but likewise *the Eastern Emperor*. Still however even this sudden transition is insufficient: for the predicted wars, which he applies to the Saracenic and Turkish invasions of the Empire, are to take place at *the time of the end*, or at *the close of the* 1260 *years;* and that time is not yet come. Surely then, with so great a discrepance of character both *chronological* and *circumstantial*, *the man of sin* can scarcely have been designed to represent *the same power* as *the king*. *The man of sin* however has, I think, been amply shewn by the Bishop himself to be *the Pope*. The natural conclusion therefore is, that *the king* cannot have any connection with *the Pope*, but must prefigure *some entirely different power*.

Mr. Kett's mode of interpreting this prophecy is liable to the very same objection, as *his method of explaining the histories of the two little horns;* a needless perplexity and confusion. A *chronological* prophecy is, from its very nature, absolutely incapable of *a double accomplishment*. The series of events, which such a prophecy foretells, succeed each other in the same regular order as when subsequently detailed in history: hence it is obviously

" So David *bought* the threshing floor and the oxen *for fifty she-*
" *kels of silver*." (2 Sam. xxiv. 24.) The word, here used to express *a price*, is מהיר.

impossible,

impossible, that any particular link in the chain should be what Mr. Kett terms *a double link**. If *the abomination of desolation*, predicted in the present prophecy, relate to *the sacking of Jerusalem by the Romans*, (and that it *does*, cannot be doubted) *every thing*, that is mentioned *after* it, must necessarily be *posterior* to that event; and, as such, *can* have no *primary* relation, as Mr. Kett supposes, to *the times of the Maccabees and Antiochus Epiphanes*. On the same grounds, we may safely venture to assert, that it is utterly incompatible with the nature of *a professedly historico-chronological prophecy*, that *the little horn of the fourth beast* should primarily typify *the Papacy*, secondarily *Mohammedism*, and ultimately *Infidelity*: that *the little horn of the third beast* should at once symbolize *Antiochus Epiphanes*, *the Romans*, *Mohammedism*, and *Infidelity*; and that *the king*, predicted in Daniel's last vision, should be not only *the Papacy*, but *a double type of Antichrist*, either *Infidel* or *Mohammedan*, likewise†. *Each link* in a chain of *historical*

* Hist. the Interp. Vol. 1. P. 363.

† I cannot find, that Mr. Kett any where attempts to *shew*, that *the king* is *a double type of Antichrist*. He dwells strongly upon his being *the Pope*; but he advances the idea of his being likewise *a double type*, rather as a random conjecture, than as a fact which he designed to prove. (See Vol. 1. P. 368, 374. and Vol. II. P. 301, 302.) Accordingly, in the table of contents to his second volume, he speaks of *the king* as being *solely* the *papal power*; of *the little horn of the he-goat*, as being *solely* the *Mohammedan power*; and of *the little horn of the fourth beast*, as being *solely*

historical predictions must be referred to *one corresponding event*, and *only* one: *each of the little horns* therefore, and *the king who was to exalt himself above every god*, must be understood as respectively symbolizing *a single power*. I have already endeavoured to prove, that *the two horns* were designed by the spirit of God to typify *the Papal* and *Mohammedan apostasies*: I shall now attempt to ascertain *what state* is predicted under the character of *the king*.

I. The same chronological series of events, which shewed us, I had almost said *to demonstration*, that *this formidable power* cannot be either *Popery* or *Mohammedism*, will lead us, *in these last days*, to point out with considerable precision *the state intended by it*. We have seen, that we are to look for the rise of this impious tyrant *after the reformation*; and, unless I am much mistaken in the preceding remarks upon *the numbers of Daniel and St. John*, we are now removed but little more than

solely the *Infidel power*. I should be sorry to appear captious in these remarks upon Mr. Kett's work, which contains some very valuable and important matter: but I certainly am not conscious, that I have wilfully at least misrepresented the sentiments of its respectable author. An attentive perusal of his treatise, many times repeated, induces me to hope that I have not mistaken his meaning: and, in order that the reader may be able satisfactorily to follow me in my observations, I have carefully given him accurate references to the third edition of that work. The bane of Mr. Kett's interpretation of the prophecies of Daniel is his scheme of primary, secondary, and even ultimate, accomplishments of one and the same chronological prediction.

sixty

sixty years from the end of the great period of *the* 1260 *prophetic days:* consequently it is but reasonable to conclude, that we are now living, not merely in *the latter times*, but in *the last times.* Existing facts amply tend to prove, that this conjecture is but too well founded. The superstition of *the latter days* is now supported, rather from motives of policy, than of religion*. *The distinguishing feature* of the *present* age is certainly not that of *giving heed to seducing spirits*, and *doctrines of tutelary saints;* of *speaking religious lies in pious hypocrisy;* of *forbidding to marry*, and *commanding to abstain from meats*; of *attending to old wives' fables*, and *bodily mortifications;* of *worshipping idols of gold, and silver, and brass, and stone, and wood*; and of *voluntary humiliation in the worship of angels.* All these mummeries of *the latter days* are indeed still *in existence*, and will continue *to be so* to the end of *the* 1260 *years:* but they no longer, as formerly, constitute *the distinguishing feature* of the age. It is an equally evident truth, that *the impieties* of *the last times* have for some years been *the most prominent characteristic* of the present period. *Perilous times have come:* men are now professedly *lovers of their own selves*; insatiably *covetous* of the territories of their neighbours; *boasters, proud, blasphemers; disobedient* even by

* Such, I doubt not, will be the case with *the king's holy war* at *the time of the end.* Religion will be the *pretext;* hence his union with *the false prophet:* but the *real* cause will be the crooked policy of an insatiable ambition.

system

system* *to their parents; unthankful, unholy, without natural affection*†; *truce-breakers, false accusers*‡, *incontinent, fierce, despisers of those that are good; traitors, heady, high-minded; lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof*§; *creeping into houses, and leading captive silly women*‖; *led*

* "The command to love one's parents is more the work of "education than of nature."

† One of the grand doctrines of *modern philosophy* is, that to *a certain abstract idea*, a sort of *remote political good*, all the feelings of *natural affection* are without scruple to be sacrificed.

‡ The public papers, which teem with the lying accusations of the French against all whom they cannot subdue, particularly England, are a sufficient proof of the accuracy of *this* part of the description.

§ See the initiatory discourse of the president of the Illuminati. (Barruel Vol. III. P. 164. and Kett Vol. II. P. 178.) "Jesus Christ, *our* grand and ever celebrated master, appeared "in an age when corruption was universal—He supported his "doctrines by *an innocent life*, and *sealed them with his blood.*" So much for their *form* of godliness. "All ideas of justice and "injustice, of virtue and vice, of glory and infamy, are purely "arbitrary, and dependent on custom—conscience and remorse "are nothing but the foresight of those physical penalties to which "crimes expose us. The man, who is above the law, can commit "without remorse the dishonest act that may serve his purpose. "—The fear of God, so far from being the beginning of wis-"dom, would be the beginning of folly—Modesty is only an "invention of refined voluptuousness—Virtue and honesty, with "regard to individuals, is no more than the habit of actions "personally advantageous; and self-interest is the sole scale, by "which the actions of men can be measured. Sublime virtue, "and enlightened wisdom, are only the fruits of those passions "called folly." So much for their *power* of godliness.

‖ "There is no way," says the miscreant that founded the di-

"abolical

led away with divers lusts; ever learning, and never able to come to the knowledge of the truth *; *resisters of the truth; men of corrupt minds; reprobate concerning the faith* †; *scoffers, walking after their own lusts, and saying, Where is the promise of his coming? willingly ignorant* of the tremendous catastrophè of the deluge ‡; *denying the Lord*

abolical sect of the Illuminati, " of influencing men so power-
" fully as by means of the women. These should therefore
" be our chief study. *We should insinuate ourselves into their*
" *good opinion*, give them hints of emancipation from the tyran-
" ny of public opinion, and of standing up for themselves. It
" will be an immense relief to their inslaved minds to be freed
" from any one bond of restraint; and it will fire them the
" more, and cause them to work for us with zeal, without
" knowing that they do so." There was moreover another very weighty reason with that son of perdition for thus labouring to " lead captive silly women:" " This association might serve to " gratify those brethren, who had a turn for sensual pleasure."

* See the various conflicting opinions of those wretched mock philosophers Hume, Shaftesbury, Bolingbroke, Voltaire, Rousseau, and Frederick of Prussia. Kett Vol. II. P. 146, 147, 148, 149.

† " We cannot know, whether a God really exists, or whe-
" ther there is the smallest difference between good and evil,
" or vice and virtue—The immortality of the soul, so far from
" stimulating man to the practice of virtue, is nothing but a
" barbarous, desperate, fatal tenet—Jesus Christ, the son of the
" true God, was an impostor—Crush the wretch—Human rea-
" son is the only supreme God."

‡ For this purpose the bowels of the earth were industriously ransacked by the pupils of Voltaire; and various geological systems, rivalling each other in laborious absurdity, were published for the perversion both of old and young. A few, and but *very few*, heathen nations have been *involuntarily* ignorant of the flood;

Lord that bought them; inducing *many to follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of; walking after the flesh in the lust of uncleanness; despising government; presumptuous, self willed, not afraid to speak evil of dignities; having eyes full of adultery; beguiling unstable souls; speaking great swelling words of vanity; alluring, through the lusts of the flesh, those that were clean escaped from the error* of the papal Apostasy*; *promising them liberty, while they themselves are the servants of corruption; denying both the Father and the Son*†; *mockers; blasphemers of the name of God.* Such principles as these *existed* indeed in the very days of the Apostles: even *then* the spirit of *Antichrist* was in the world; and his pernicious maxims were *concealed* in the bosom of the Church. Both St. Peter and St. Jude complain, that men, tainted with *atheism* and *the vain pretensions of a spurious li-*

flood; but these conceited pretenders to science were *willingly* so. It is almost superfluous to observe, that scoffing and ribaldry, instead of calm and temperate discussion, have been the favourite arms of modern philosophers. For *this* it is not difficult to assign a cause. Sober reasoning has always espoused the cause of revelation: but every *fool* can *make a mock at sin;* every *fool* can *say*, both *in his heart*, and with his tongue, *there is no God.*

* The once protestant countries of Holland and Switzerland were main agents in propagating those pernicious lies, which have now pulled down swift ruin upon their own heads.

† "The Supreme Being, the God of philosophers, Jews, and "Christians, is but a chimera and a phantom—Jesus Christ is "an impostor."

berty, had insinuated themselves into the primitive feasts of charity, and were labouring to lead weak brethren astray. *Antichrist* however was not to be revealed, in all his undisguised horrors, till *the last days;* till there had *first* been *a great Apostasy*, till *the reign of superstition was nearly over.*

At the head of this long and black catalogue of the peculiar vices of *the last times*, we may justly place *atheism* and *infidelity;* or, as St. John expresses it when speaking of *Antichrist*, a *denial both of the Father and of the Son:* for, as *a belief*, that "God both is, and is a rewarder of "them that diligently seek him," is the root of *all religion*; so *atheism* and *infidelity* are equally the root of *all irreligion*, and of every kind of profligacy of manners. We have seen, that the regular series of events leads us to place *the king*, mentioned by Daniel, *after the reformation*: and we have likewise seen what sins have been predicted to be most prevalent in *the last days:* we have only therefore to study the character of *this king*, and to compare his deeds with the above-recited vices, in order to determine whether we are to look for his manifestation, not only *after the reformation*, but *in that period of the* 1260 *years* which is *peculiarly* distinguished by the title of *the last times.*

"And a king shall do according to his will; and "he shall exalt himself, and magnify himself above "every God, and shall speak marvellous things "against the God of gods, and shall prosper till

" the indignation be accomplished: for that, that " is determined, shall be done. Neither shall he " regard the God of his fathers, nor (*him who is*) " the desire of women, nor regard any God: for " he shall magnify himself above them all. Yet, " when he is established (*in power*), he shall ho- " nour tutelary gods together with a god; even, " together with a god whom his fathers knew not, " shall he honour them with gold, and silver, and " with precious stones, and desireable things: and " he shall practise (*prosperously.*) Unto the up- " holders of his tutelary gods, together with the " foreign god whom he shall acknowledge, he " shall multiply glory: and he shall cause them to " rule over many, and divide the land for a price."

No person can compare the character of *this king* with the vices of *the last times*, and not be convinced that they are closely connected together. Like *the Antichrist* of St. John, he was to be *a professed atheist:* and, as such, was to speak marvellous things against the God of gods, to disregard the God of his fathers or immediate precedessors, to pay as little respect to that illustrious character who was *the desire of women*, and in short to pay no regard to *any* god. Like the scoffers of *the last days*, he was to be heady and high-minded: for he was to magnify himself above all. And, like the mocking blasphemers of the name of God, he was to deny the Lord that bought him, and contemptuously ask, *Where is the promise of his coming?* In fine, he was not to be revealed till after

the period of *the Reformation*, till *the* 1260 *days* were drawing near to their close. Hence it is manifest, that we are to expect the appearance of *this king* in *the last times;* in the times of *the scoffers;* in the very times in which we are now living.

It is to be observed nevertheless, that *the scoffers* and *the king* are not in *all* respects absolutely and completely *the same*. *The scoffers* and *false teachers*, predicted by the apostolical prophets, are plainly *individuals*, springing up and disseminating their baneful principles in *various parts* of the world: whereas both the appellation of *a king*, which in the prophetic language signifies *a state* or *kingdom*, and the definite political actions, ascribed to *that king*, shew plainly, that he was to be *no individual*, but *a power* or *nation* composed of individuals, who should profess and act up to the impious principles of *the atheistical scoffers*. The people therefore of *the kingdom*, alluded to by Daniel, were *to do according to their will;* were *to exalt themselves;* were *to magnify themselves above every god;* were *to speak marvellous things against the God of gods;* were alike to *disregard the God of their fathers, the desire of women, and every other god; because they were to magnify themselves above all.* They were moreover to be *traitors, heady, high-minded;* to deny the existence both *of the Father, and of the Son;* and to be *blasphemers of the name of God.* They were likewise to be *presumptuous, self-willed;* to be *despisers*

of

of government; to be *not afraid to speak evil of dignities;* and to *promise* the universal diffusion of *liberty*, while *they themselves were the miserable slaves of vice and corruption.* In fine they were to be *a pandemonium of licentious anarchists and determined atheists*; a *wonderful phenomenon both in religion and politics* which should first be developed *after the era of the Reformation;* a phenomenon, such as had never before, in any age whatsoever, made its appearance in the world: insomuch that they might safely be pronounced, whensoever they should start up, to be *the long-expected and late-revealed Antichrist.*

And shall we, while recent events are yet fresh in our memory, find any difficulty in pointing out *the nation* prefigured by *the infidel king?* Have we not all beheld a mighty people, *after the period of the reformation*, and *during the last days of open blasphemy and profaneness*; rising up as one man, and throwing off every restraint both civil and religious; disregarding at once the dignity of their sovereign, and the high majesty of heaven; trampling upon the rights both of individuals and of nations with *liberty*, *humanity*, and *philanthropy*, ever in their mouths; and professedly rending asunder all the endearments of social life, as if human nature could only be perfected by being previously brutalized? When we consider both the character of *the infidel king*, and *the period at which Daniel predicted his manifestation*, we can

 scarcely

scarcely hesitate to pronounce him to be *revolutionary France**.

Let us proceed however to a more minute examination of his character, in order that this opinion may be satisfactorily established. As *the king* was to rise up after *the second persecution of the men of understanding*, or, in other words, after *the Reformation:* so has *the power of infidel France* commenced at this very period. As *the king* was to magnify himself above every God, whether true or false: so has *the atheistical republic*, soaring with a bold flight of impiety above her heathen and papal precursors, openly maintained and supported the most astonishing lie, that was ever embraced by infatuated mortals, *an avowed denial of the very existence of the Deity* †.

Yet, in the midst of undisguised atheism, contradictory as it might appear before this prophecy had received its accomplishment, *the king* was not to be without a god of his own. He was to worship,

* It is almost superfluous to observe, that the circumstance of *this power* being styled *a king* is no impediment to the application of the prophecy to *revolutionary France*. "The Hebrews," as Mr. Mede justly remarks, "use *king* for *kingdom*, "and *kingdom* for *any government*, *state*, or *polity*, in the world." (Works Vol. II. P. 822.) Upon this principle, I conceive *the infidel king* to be *France* from *the epoch of the revolution* to *the end of the* 1260 *days*, under whatever form of government, whether republican or imperial, it may exist during that period.

† The reader will find ample proofs, if any proofs be wanted, of *French Atheism* in Hist. the Interp. of Prophecy Vol. II. particularly at pp. 223, 238, 241, 250.

as

as soon as he was firmly established, *a certain god* at the head of a host of *Mahuzzim* or *tutelary gods; a god,* whom Daniel styles *a strange* or *foreign god: a god,* whom his fathers, superstitious as they had been, never knew. Hence it appears, that the adoration of *this deity* and *his kindred Mahuzzim* was not to be an invention of *the king* himself, but that it should be borrowed by him from the theological code of some other country. *The god* was to be *a foreign god,* whom his immediate predecessors of *the Apostasy,* notwithstanding their idolatrous veneration of saints and angels, had never worshipped *.

The Romans were, I believe, the only nation that ever expressly deified Liberty, till the worship of it was borrowed from them by the atheists of France †. *A spurious Freedom,* utterly incompatible either with genuine religion or with the real

* It is not unworthy of notice, that " the Fathers constantly " thought, that under these *Mahuzzim* was some idol meant " which *Antichrist* should worship." (Mede's Works Vol. II. P. 824.) The event has shewn, that they were right in their judgment. Jerome observes, that the Jews likewise conceived the character of *this king* to relate to *Antichrist.* Bp. Newton's Dissert. Vol. I. P. 385.

† The Greeks had a festival in honour of *Jupiter Eleutherius,* but I am not aware that they ever deified *Liberty* itself. If I am mistaken however in this point, it will not in the slightest degree affect the circumstance of *Liberty* being *a foreign god* considered in relation to France. The boasted *Liberty* of the Romans was not unlike that of their modern apes: as far as I am able to comprehend its nature, it was *a liberty* to quarrel with each other, and to tyrannize over their weaker neighbours.

rights of man, was the very soul of the revolution which has since shaken Europe to its centre. *Liberty* and *Equality* were the watchwords of the infidel conspirators: and their boast was, that slavery and superstition should soon be made to vanish from off the face of the earth. *Liberty* in short, according to their definition of the word, that is to say, *a freedom from all restraint both civil and religious*, formed undoubtedly the most prominent feature in all their harangues, and in all their projects. Not satisfied however with merely applauding and imitating the principles and practice of the ancient Roman republicans, they determined likewise to adopt the literal worship of *Liberty*. Accordingly, after abjuring the religion of Christ and declaring him to be an impostor, the Convention, with tumultuous applause, decreed the adoration of *Liberty* and *Equality;* and, in express imitation of the idolatrous Romans, appointed festivals exactly similar to those of Paganism, in honour of *Reason*, *the Country*, *the Constitution*, *the Virtues*, and various other allegorical deities*. *Liberty* then I conceive to be *the foreign god* so peculiarly venerated by *the infidel king*, and which he placed with such distinguished honour at the head of his inferior *Mahuzzim*. Nor were these allegorical deities his

* The late venerable Mr. Jones remarked some years ago the gradual approximation of the present age to paganism. He afterwards lived to see the worship of *strange gods* openly established in France. See his *Reflexions on the growth of Heathenism among modern Christians:* Works Vol. III. P. 423.

only

only *Mahuzzim*. One of the tenets of modern philosophy is, " that *tutelary gods*, even dead " men, may be canonized, consecrated, and wor- " shipped." In perfect harmony with this doctrine, *the anti-social republic* formally enrolled in the list of its *Mahuzzim* Voltaire, Rousseau, Mirabeau, Marat, and even the vile assassin Ankerstrom. The church of St. Genevieve " was " changed by the national assembly into a re- " pository for the remains of their great men, or " rather into *a pagan temple;* and, as such, was " aptly distinguished by the name of *the Pantheon*, " with the inscription, *Aux grands hommes la* " *Patrie reconnoissante*, on the front." To this Pantheon, this avowed copy of the ancient Roman Pantheon, this polluted den of foreign idolatry, the remains of Voltaire and Rousseau were conveyed in a magnificent procession: and, as if to insult the Almighty to his face, the bones of Voltaire were placed upon the high altar, and incense was offered to them, the infatuated multitude meanwhile bowing down in silent adoration before the relics of this arch enemy of Christ*. Such have been *the tutelary gods* of *the infidel king*. Disregarding *the God of his fathers* and *the*

* It was in this same Pantheon that a prostitute personated *Human Reason*, and in that capacity received the worship both of the Convention and of the people. (See Hist. the Interp. Vol. II. P. 233.) It is not unworthy of notice, that the adoration of *Ceres* has been revived even by name; a statue having been erected to her, and a festival appointed in honour of her. Ibid. P. 242.

Desire

Desire of women, he has revived the adoration of *the Mahuzzim of Paganism;* and, although a professed atheist, has prostrated himself before *a foreign god* whom his fathers never knew *.

It is now therefore that we behold *the rise* of *Antichrist:* for in no particular does *the Papacy* answer to his character, as drawn by the inspired pen of St. John. Plunged as are the adherents of *the Roman see* in the grossest superstitions, they have never denied either the Father or the Son: and consequently we are not warranted in stigmatizing their Church, however corrupt and apostatical it may be, with the appellation of *Antichrist.* The pretended *universal Bishop*, that *man of sin* who sits in the temple of God shewing himself that he is God, has indeed been *the precursor of*

* It has often been observed, that prophecy is designedly obscure till it receives its accomplishment. This is remarkably the case with the present prediction. It appears perfectly contradictory, that *a power*, which magnified itself above *every* god, *true* as well as *false*, should nevertheless venerate *a strange god* and *tutelary deities:* yet such has been precisely the conduct of France. Had the people of that nation adored *their foreign gods*, really believing them to *be* gods, they would not have fulfilled the prophecy; because it declares, that *the king* should not regard *any* god: yet, if they had not honoured foreign gods in *some* manner, they would equally have failed in accomplishing the prophecy, because it declares that they *should* honour them. What then has been the conduct of France? With professions of atheism in her mouth, she has adored certain deities, whom she nevertheless disbelieves to *be* deities; and has thus worshipped *foreign gods* without regarding *any* god.

Antichrist,

Antichrist, as Gregory justly remarked; but he is not *Antichrist himself*.

To complete the character of *the infidel king*, Daniel adds three other particulars, all of which correspond with the conduct of *atheistical France*, no less than the bolder outlines of his picture.

1. *The king was to cause the upholders or champions of his tutelary deities, together with the strange god whom he acknowledged, to rule over many*—Since *the strange god* is *Liberty*, and since *the other tutelary gods* are *the various allegorical deities* of the infidel republic, *their champions* must undoubtedly mean *the propagators and supporters* of those principles upon which the French revolution was founded. These *supporters* then, together with his favourite idol *Liberty*, the *king* was to cause to rule over many. It seems almost superfluous to point out the accuracy with which this part of the prophecy has received its accomplishment. The avowed principle of France has been at once to extend the empire of her turbulent children, those indefatigable *champions of her Mahuzzim*; and to cause the whole world to bow down before the shrine of that imaginary deity, which they misname *Liberty*. "The citizen and the le-
"gislator ought to acknowledge no other worship
"than that of *Liberty*, no other altars than those
"of their country, no other priests than the ma-
"gistrates." For the purpose of more widely diffusing this system, a decree of fraternity to all rebels against their lawful sovereigns was formally passed

passed by the national convention *: and it was determined that the system itself should be extended to all countries occupied by their armies †. Wherever *the infidel tyrant* has prevailed, he has caused his *strange god*, and *the upholders of his Mahuzzim*, to rule over many; and, in every region, where he has been victorious, he has uniformly planted the tree of his idol *Liberty*. In short, it was by a war of extermination to the enemies of his plans, that he meant universally to establish the power of the advocates for democracy and atheism.

* In the sitting of the Jacobins, Aug. 27, 1792, Manuel caused an oath to be taken, that every exertion should be used to purge the earth of the pest of royalty.

† "You talked of nothing but *liberty*, but every one of your "actions strove to enslave us. Can you deny it? All your "words were orders; all your counsels were the mandates of "a despot. We were promised, at least verbally, by the agents "of the great nation, that no French troops should enter our "canton; that not a sous should be demanded of us: yet the "very reverse happened. They had the impudence to exact "from us three millions of livres; they had the cruelty to "march troops into our canton, without the least previous ap-"plication, to exhaust our poor innocent country. In other "words, *they forced upon us the liberty of suffering ourselves to be "stripped of all rational freedom.* Open thine eyes, great nation, "and deliver us from *this liberty of hell.*" (Lavater's letter to the Executive directory of the French Republic, dated the first year of Helvetic slavery.) Similar to this was the conduct of *France* in every country where her arms prevailed. "A la place du suplice, Madame Roland s'inclina devant la statue de la "Liberté, et prononça ces paroles memorables: *O Liberté! que "de crimes on commet en ton nom!*" Appel à l'impartiale postérité, cited by Kett.

The

The pernicious philosophy, upon which the revolution was founded, affords the only satisfactory key to the actions which it has produced. One of the hidden maxims of that philosophy is, first to gain a firm footing by *fraud*, and afterwards to propagate itself by *brutal force;* adopting the words *reason*, *toleration*, and *humanity*, only as a signal and call to arms. Such accordingly are the instructions given to the initiated by the hierophant of the Illuminati. " Serve, assist, and mutually " support, each other; augment our numbers; " render yourselves at least independent, and " *leave to time and posterity the care of doing the* " *rest.* When your numbers shall be augmented " to a certain degree, when you shall have ac- " quired strength by your union, *hesitate no* " *longer, but begin to render yourself powerful* " *and formidable to the wicked* *. The very cir- " cumstance of your being sufficiently numerous " to *talk of force*, and that you *really do talk of* " *it*, that circumstance alone makes the profane " and wicked tremble. *That they may not be over-* " *powered by numbers*, many will become *good* † " of themselves, and will join your party. *You* " *will soon acquire sufficient force to bind the hands* " *of your opponents, to subjugate them, and stifle* " *wickedness in embryo.* Extend and multiply " the children of light, *until force and numbers*

* That is, in plain English, *all who are unwilling to swallow their blasphemous absurdities.*

† Anglicè, *atheists.*

" *shall*

" *shall throw power into our hands* *." So again: " Nations must be brought back to the nomade " state, by whatever means are conduceable: " peaceably, if it can be done; but if not, then " by force, for *all subordination must be made to " vanish from the earth* †."

These doctrines were faithfully acted up to by the French demagogues, when they had taken the reins of government into their own hands. Such, as refused to subscribe to their diabolical creed, and to worship their *Mahuzzim*, were inhumanly persecuted as fanatics by these philanthropic lovers of toleration; and were adjudged to be worthy of death, because they were *suspected of being suspicious persons* ‡. " In different parts of the country, " many, who declined taking the oath, were killed " at the doors of the churches: and in Brittany " several priests are said to have been hunted " through the forests; where, after enduring " every extremity of hunger and fatigue, they pe- " rished miserably; and their mangled carcases " were afterwards found torn by briars, and half " devoured by beasts of prey §." It was afterwards decreed, that all ecclesiastics, who had not taken the national oath should be transported, and that, if any commotion be stirred up in favour of fanaticism, all the clergy should be imprisoned.

* Barruel's Mem. of Jacobin. † Ibid.

‡ Soupçonnès d'etre suspects.

§ Hist. the Inter. Vol. II. P. 229.

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It was further resolved that, since the people of Paris acknowledge no other worship than that of *Reason* and *Truth* *, all the churches and temples of different religions and worship, which are known to be in Paris, shall be instantly shut; and that every person, requiring the opening of a church or temple, shall be put under arrest as a suspected person †. In short, "the greatest hostility to the ministers of the church prevailed, to "the service of the church, to all celebration of "devotion, to any profession of Christianity, or "even reverence of the name of the Supreme "Being. The churches were plundered; the name "of God was blasphemed; the clergy were declared to be capable of every crime, and made "responsible for every tumult; and *the will of* "*those persons was ordered to be particularly re*"*spected, who renounced all worship except that* "*of the republican virtues* ‡." Not content with exer-

* The French republicans seem to use *Reason* and *Truth* much in the same sense as *Liberty*; meaning, I suppose, to insinuate that *their Liberty* was the natural offspring of *Reason*; of *Reason*, as it were, in *the concrete*. Hence we find it recommended in the Convention with much mock solemnity, that "the will of "such sections should be respected, which have renounced all "religious worship, except that of *Reason, Liberty*, and *the* "*republican Virtues*;" in other words, that of *the strange god*, and *his kindred Mahuzzim*.

† Hist. the Interp. Vol. II. P. 234, 239.

‡ Mr. Kett adduces these facts to prove, that *infidelity* and *revolutionary France* are *the apocalyptic two-horned beast* and *his image*.

exercising this tyranny over her own inhabitants, *France* has bowed beneath the same iron yoke, *Holland*, *Switzerland*, *Piedmont*, and *a considerable part of what once was Germany*; perpetually changing, with worse than childish capriciousness, both their religious and their civil establishments: and, if she has failed in executing *all* the anti-social and antichristian projects of the illuminized conspiracy, it has rather been from want of power than of will.

Thus has *the king* caused *his tutelary deities* and *their upholders* to rule over many; those deities, whom he himself has honoured instead of the God of heaven.

2. *The king was moreover to honour his Mahuzzim, together with his foreign god, with gold, and silver, and precious stones, and desirable things*— This part of the prophecy has been accomplished by *Infidel France* both indirectly and directly, both abroad and at home. When Italy was plundered of the finest specimens of the arts by the modern advocates of freedom, and when the decorations of her palaces were transported to France and declared to be the sole property of the sovereign people; *Liberty* was the deity thus honoured with desirable things, for *Liberty* was that which sanctioned every violation of private rights.

image. Though I cannot think, that either *the beast* or *his image* has the slightest connection with *French atheism* and *republican tyranny*; yet the facts are not on that account the less valuable, *as* facts. Hist. the Int. Vol. II. P. 244.

When

When the ornaments of the churches were either confiscated, or rapaciously carried off by the infuriated mob; *Liberty*, *Reason*, and *the Republican Virtues*, were *the Mahuzzim* thus honoured with gold, and silver, and precious stones*. When the noble church of St. Genevieve, profusely decorated by all the skill of architecture, was desecrated, under the name of *the Pantheon*, to the tutelary gods of Infidelity; the triumph of *Liberty* was

* "By an edict of the constituent assembly, there was a "general sale of all ecclesiastical property; and every kind of "property, connected with churches or charities, was confis-"cated." (Hist. the Inter. Vol. II. P. 232, 233.) "In November, "a deputation from the societies of Versailles was admitted to "the bar, loaded with chalices, crosses, and other ornaments "from their churches. The priest of the Roman church, said "they, the Bishop of the department of Seine and Oise, is "dead. Will you suffer a new one to be elected? Will you, "who have overturned the throne, suffer the pontifical canopy "to remain? Will you, who have broken crowns and sceptres, "preserve their proud rivals, the mitre and the cross?—The "citizen and the legislator ought to acknowledge no other "worship than that of Liberty, no other altars than those of "their country, no other priests than the magistrates. Do you, "legislators, like that of the Hebrews, come down from the "mountain, break in pieces the golden calf, and let the ark of "the constitution be the only idol of the French." (Ibid. P. 239.) "The Sans culottes considered themselves as authorised "to plunder every place of worship, public and private; and "divided with the Convention large heaps of shrines, figures, "and vessels, hitherto used in the offices of religion, while the "commissioners from the Convention aided the sacrilegious pil-"lage." (Ibid. P. 240, 241.) All these enormities have been expressly perpetrated in the name, and for the honour, of *Liberty*.

complete, *the foreign god* and his kindred *Mahuzzim* had received the highest honours which *the atheistical king* had it in his power to bestow.

3. *The king was likewise to divide the land for a price.* He was to take it from its *former possessors*, and divide it among his adherents, *the champions of his Mahuzzim*, on the consideration of being paid by them *a certain price* for it—This peculiarity in his character at once shews that he cannot be either *the Pope* or *the Constantinopolitan Empire*, and points out with singular exactness *the power* which he was designed to prefigure. The conquerors of foreign nations have not unfrequently *divided* the lands of the conquered among their victorious troops: but *such a division* bears no resemblance to that which *the infidel king* should contrive. Successful invaders rarely *sell* the lands, which they have seized: but *this kingdom* or *power* was not merely to *divide the land*; it was to *divide it for a price.* It was first to declare the land exclusively its own property, and then to *sell it for money* to *the champions of its Mahuzzim.* Exactly such has been the conduct of the atheistical republic; nor will it be easy to point out any state, which ever adopted a similar line of conduct, certainly none since the era of *the Reformation*, when we are taught by Daniel to expect the appearance of *the infidel king.* The French Revolution has differed from all others, not only in producing a change of government, but likewise in effecting a complete change of landed property. By a deep-

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laid stroke of policy, and with a view to preclude for ever the possibility of a counter-revolution, the lands both of the crown, the church, and the nobility, were taken away from their lawful owners, and declared to be the sole property of the nation. This preparatory step having been taken, the lands were next, as it is well known, sold at a low price to the partizans of anarchy and atheism; by which master-stroke of Machiavelian villany an insurmountable barrier was raised against any future attempt to re-establish the Bourbons, for it was made the direct interest of every landholder throughout France to oppose their return.

Since it has been our fate to behold with our own eyes the rise of this wonderful power, it will not be uninteresting to inquire in what manner the way was prepared for its developement. As for the principles of *Antichrist*, they were working even in the apostolic age: but, would we learn the real cause of his *ultimate* success in propagating so widely his blasphemous opinions, we must turn our eyes to the corruptions of *Popery*. Daniel places *the atheistical tyrant* after the era of *the Reformation*, and consequently after the period of thick intellectual darkness which overspread *the Roman world* during the middle ages. Here then we are to look for the rise of the monster: and history will abundantly point out to us the steps by which he *did* rise. "When the revival of letters "enabled men to see the mass of absurdities,

" contradictions, and impieties, which were taught " by the Church of Rome to be essential parts of " Christianity, scepticism was the natural result " of this discovery. Reason, just risen from her " slumber, seized the truths presented to her view " with all the eagerness which novelty could excite. " Disgusted with surrounding bigotry and super- " stition, impatient of controul, and dazzled with " the light though glimmering which now broke " through the darkness of the middle ages, she " too seldom distinguished religion from the gross " corruptions with which it had been loaded; " and, usurping the seat of judgment, she often " decided upon subjects not amenable to her " tribunal *."

As the period of *the last days* gradually drew nearer, they of *the Apostasy*, utterly ignorant of the genuine Gospel of Christ, and having refused to embrace the blessed truths of *the Reformation*, were fully prepared to be carried about by every wind of doctrine, and to be deceived by those false teachers, who privily † brought in damnable heresies, even denying the Lord that bought them. Hence they became the easy dupes of *Antichrist;*

* Hist. the Inter. Vol. II. P. 124.

† No precept is so often repeated by Voltaire, as " Strike, " but *conceal* your hand." *Secret* societies were the main engine of the antichristian conspirators. By means of these the pupils of the Illuminati were almost imperceptibly led from one degree of wickedness to another, till at length they were plunged in all the horrors of undistinguished atheism. See Kett's Hist. the Inter. of Proph. Vol. II. P. 152—194.

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and were soon led from scepticism even into absolute atheism. In short, as it hath been most justly observed, "to *Popery*, to the errors and defects "of *Popery*, we cannot but impute, in a great "degree, the origin of that revolutionary spirit, "which has gone so far towards the subversion of "the ancient establishments of religion and civil "government. I should be sorry to give pain to "any one of the unhappy victims of the French "revolution: I most truly sympathize with their "sufferings; but we must not allow our charity to "injure our principles, or to pervert our judge-"ment. The heavy blow, which has been struck "at the very existence of Christianity, must be "charged, as I said, in a great degree, to many "erroneous opinions, and some pernicious insti-"tutions of that form of religion, from which the "wisdom of our ancestors separated our national "church. The maintenance of opinions, un-"founded on the authority of the Gospel, and in-"consistent with its purity, has given occasion to "minds, perhaps naturally averse to religion, to "reject the most valuable evidences of Christi-"anity. By the abuses of religion, such minds "have been led into all the extravagances of deism "and atheism, of revolution and anarchy. They "had not the discernment, or the candour, to dis-"tinguish between Christianity, and its corrup-"tions. The conspiracy against the religion of "Christ, which originated in these delusions, "burst on the devoted monarchy of France; and

" involved that unhappy country in such scenes of " blood, rapine, and ungovernable excess, as " revolt every principle of justice, every feeling " of humanity *."

What may in some sense be called *the abortive offspring of Popery* has been made an instrument in the hands of God to visit the iniquities of its parent. The blood of those, who repented not of the works of their hands, their idolatry, their murders, their sorceries, their spiritual fornication, their pious or rather impious frauds, " has " been prodigally shed: and it is very remarkable, " that the French anarchists have introduced the " horrors of war principally into popish countries; " as if those nations, which profess the purity of the " protestant religion, were providentially preserved " from danger †."

Not that *all* protestant countries have escaped. The mere *name* of *protestantism* is of little importance, when its *spirit* is no more. They, who have apostatized from the religion of their fathers, must expect to partake of *the vials of God's wrath.* Though *Antichrist* has reared his head in a popish country, and though he has prevailed most in regions once devoted to the papal superstition, yet *the Apostasy* was not to be his *only* stage of action. His principles have tainted numbers even under protestant governments, agreeably to the sure word

* Bp. of Durham's Charge, 1801, P. 2, 3.

† Zouch on Prophecy P. 62, 63.

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of prophecy, that the false teachers of *the last days* should "allure through the lusts of the flesh, "through much wantonness, those that were clean "escaped from them who live in error:" upon which the Apostle remarks, "It had been better "for them not to have known the way of righte- "ousness, than, after they have known it, to turn "from the holy commandment delivered unto "them*."

II. It will be proper for me now to consider an objection, which may possibly be urged against the foregoing interpretation of the character of *the infidel king: The French people have at present thrown aside their atheistical hatred to Christianity, and have once more avowed themselves Papists.*

1. To this it might be sufficient to answer, that, although *Popery* be once more established in *France*, it is evidently *a mere political puppet*, as little regarded by *the people* as by *their rulers*†. The fiat of a convention

* 2 Peter ii. 1, 18, 21.

† We may form a tolerable idea of the present state of religion in France by attending to the *confessed* machinations of the chief of the Illuminati. "All the German schools," says this indefatigable propagator of atheism; "and the benevolent "Society, are at last under our direction—*Lately we have got* "*possession of the Bartholomew Institution for young clergymen,* "*having secured all their supporters.* Through *this* we shall be "able to supply Bavaria with *fit priests*—We must acquire the "direction of *education*, of *church management*, of *the profes-* "*sorial chair*, and of *the pulpit*. We must preach the warmest

convention or of an usurper may set up *a form* of religion; but it is not so easy a matter to eradicate the work of years, to weed out of the minds of

" concern for humanity, and make people indifferent to all " other relations. We must gain the reviewers, and the jour- " nalists, and the booksellers." (Hist. the Inter. Vol. II. P. 194, 195.) Accordingly, when Christianity was *nominally* at least restored in *the year* 1795 by the repeal of the laws of intoleration, pastoral letters were published by the revolutionary bishops, those meet successors of Judas in the Apostolical college, in which the Gospel is represented as being the original declaration of the rights of man, and in which the union of the throne and the altar is stated to be the most antichristian of political or religious institutions. " These bishops " were commonly *recommended from the great mother club at* " *Paris*" (the united club of atheistical Jacobins and German Illuminati, who had now, according to the wily advice of their founder, *acquired the whole management of the church*, and would doubtless take care to supply France with *fit priests*,) " to the affiliated societies, and by their means elected. Of " course the only qualification, regarded in prelates so chosen, " was the orthodoxy, not of their religions, but political, " creed. Very few indeed of the new rectors and vicars were " men of character; and as, after all, many were still wanting " for the vacant cures, many of the laity were ordained with " little or no inquiry." We may judge what a horde of banditti these republican clergy are, since the *constitutional* vicar general to the new Bishop of Perigueux has had the grace to acknowledge that even *he* is ashamed of them. With much truth, I doubt not, he represents them as a set of " vagabonds and libertines, " who had not found admittance into civilized " society." He seems however for a moment to have forgotten, that such were the fittest subjects for *the recommendation of the great mother club at Paris*, the very men after Voltaire's and Weishaupt's own hearts. Hist. the Interp. Vol. II. P. 255, 256, 257.

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the governed those principles of *atheism* and *infidelity* which have long been so industriously disseminated among them *. Hopeless indeed must be the task of converting a whole nation, when it is undertaken, as at present, by one who has alternately professed himself *an Atheist, a Mohammedan*, and *a Papist*.

2. Perhaps however *a more weighty answer* than this may be furnished to the objection now under consideration. *Humanly* speaking, and judging

* Let an eye-witness, and certainly no *prejudiced* eye-witness, be heard upon this point. "When I was myself in France," says the late Dr. Priestley, "in the year 1774, I saw sufficient "reason to believe, that hardly any person of eminence in "Church or State, and especially in a great degree eminent "in philosophy or literature (whose opinions in all countries "are sooner or later adopted by others), were believers in "Christianity; and no person will suppose, that there has been "any change in favour of Christianity in the last twenty years. "A person, I believe now living, and one of the best informed "men in the country, assured me very gravely, that (paying "me a compliment) I was the first person he had ever met "with, of whose understanding he had any opinion, who pre-"tended to believe Christianity. To this all the company "assented. And not only were the philosophers, and other "leading men in France, at that time unbelievers in Christi-"anity or Deists, but Atheists denying the being of a God." (Priestley's Fast Sermon 1794.) The sect, of which Dr. Priestley was so strenuous an advocate, received as whimsical *a compliment* from Voltaire, as the Doctor himself did from the grave person mentioned by him in the preceding citation. The philosopher of Ferney was willing to tolerate *the Socinians*, during his war with Christ, "*because*," says he, "*Julian* would "have favoured *them*; and I hate what Julian would have "hated, and despise what Julian would have despised."

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from the existing political appearance of Europe, the concurring prophecies of Daniel and St. John, relative to *the duration of the great Apostasy*, would not have received their complete accomplishment, *had not Antichrist become the avowed supporter of it.* If we cast our eyes over a map of the world, we shall perceive, that *protestantism* is securely planted in the North of Europe and America, and in most of the numerous colonies of the English; that *the Greek church*, under the powerful protection of Russia, occupies all the East and North-East of Europe; and that the southern regions of that continent, with their dependent foreign possessions, alone acknowledge the supremacy of *the Pope.* Now it is an undoubted truth, that the whole of those southern regions, with the solitary exception of the Austrian states and *those* debilitated and dispirited by a long and unsuccessful war, are to all intents and purposes mere provinces of France, trembling at her nod and subservient to all her tyrannical schemes of aggrandisement. This being the case, where would have been *the papal Apostasy*, had France persevered in her profession of *atheism*; and had she further determined, according to the original plans of the Jacobinical Illuminati, that all her vassals should be atheists likewise? She laboured under no *physical* inability of overturning *the Papacy*, and had once actually to all appearance entirely subverted it: but her blind fury was restrained by *Him*, who with equal ease can calm the troubled ocean, and still

still the madness of the people. *The end* was not yet: *the* 1260 *years* had not expired: and *the Apostasy* had to run that part of its career which was contemporary with *the reign of Antichrist*. Hence, rather than one jot or one tittle of all God's word should fail, *the infidel king* has become, by the overruling providence of God, a supporter of the very superstition which he had once laboured to destroy.

3. The *last and most conclusive answer* however, which may be given to the objection, is this. When thoroughly examined, the objection in question will be found in reality to afford an argument *for* the present mode of interpretation, instead of an argument *against* it. Unless *Antichrist*, at some period or another of his existence, had actually leagued himself with *the Papacy*, the prophecies, which relate to the great events that are about to take place at the termination of *the* 1260 *years*, could not have been fully and exactly accomplished. At *the time of the end*, the *infidel king*, as we are taught by Daniel, is to engage in *some war of a religious nature*, is to invade *Palestine*, and is eventually to perish *between the two seas*. At *the same time of the end*, there is to be *a grand confederacy*, as we are informed by St. John, of *the beast*, *the false prophet*, and *the kings of the earth*; and these enemies of the Lord are to be overthrown with dreadful slaughter at *Megiddo*, which is a town of *Palestine*, situated, agreeably to Daniel's prediction, *between the two seas*. St.

John further marks the country where this is to happen, by describing it as extending 1600 *stadia*, which is found to be precisely the measure of *the holy land*. At *the self-same time of the end* likewise, as we are assured by Joel, *war shall be sanctified*; but the impious wretches, who thus dare to profane the holy name of religion, shall be destroyed *between the two seas*. Lastly, at *this very time of the end*, a time of unexampled trouble, *the restoration of the Jews*, as Daniel, Joel, and Zechariah, all concur in affirming, will commence. Now from comparing these different prophecies together it appears, that *the war of the infidel king in Palestine at the time of the end* must necessarily be the same as *the war of the beast in the same country and at the same period:* and it further appears, that the reason, why this war will be styled by him *a holy war*, will be *his union with the false prophet:* in other words, it will be a war undertaken by him either against the protestants, or the Jews, or both, upon popish principles of extermination; it will be a war begun under the pretence of advancing the honour of religion. Thus it is manifest, that the late re-establishment of *Popery* in France is so far from being any objection to the present mode of interpreting the character of *the infidel king*, that it abundantly confirms the propriety of it: for, unless *the atheistical power*, at some time or another, re-united itself with *the head of the papal Apostasy*, it certainly could not engage in *a holy war* along with

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the false prophet, as we are plainly taught that it hereafter shall do at *the close of the* 1260 *years* *.

At present therefore we may pronounce *the king* to be *a motley monster*, compounded of *Atheism* and *Popery*; inwardly *an atheist* †, outwardly *a papist*; still doing according to his will, and exalting himself; still insulting and tyrannizing over his weaker neighbours; and still scourging the members of that *Apostasy*, which he now professes to venerate and uphold. In this state, or in some state similar to it, he will continue to the end of *the* 1260 *years*, and till the commencement of *the restoration of the Jews*; when, like his brethren in fraud, violence, and iniquity, "he shall come "to his end, and none shall help him." Meanwhile, whatever may be his ostensible creed, he is still the same tyrant, as when he began his demoniacal career. The laws of nations, and the

* This subject will be fully discussed hereafter. We have already had a specimen of the holy zeal with which the present usurper of the throne of France espouses the cause of Popery. From a pious regard no doubt for the soul of his brother, he has caused the sovereign pontiff to pronounce a divorce between him and his wife, on the ground forsooth of her being *a heretic*. What may not be expected hereafter from such an auspicious beginning!

† It is unreasonable to suppose, that all the people of France, even fickle and volatile as they are, should suddenly have turned with sincerity from *Atheism* to *Popery*. From what can be learned of the state of that country, *Atheism* and *Irreligion* seem to be little less prevalent than ever they were.

hitherto

hitherto universally acknowledged rights of ambassadors, he violates with the same contempt of every principle of justice and honour, as he heretofore overleaped the laws of his country, and trampled upon the rights of individuals. The privileges of neutral states are disregarded by him, when he conceives that his interests may be promoted by the murder of a Bourbon. In fine, despising the petty villanies of a private robber, he takes a bolder flight of rapacity: and, while with high-vaulting ambition he extends on every side the limits of his dominions, he distributes among those, who are base enough to concur with him in his schemes of plunder, whole provinces of a once independent empire under the specious name of *indemnities**. But, gigantic as may be his projects of universal domination, the time is rapidly approaching, when "the Son of man will come in "the clouds of heaven," and establish the last universal sovereignty, that of *the symbolical mountain*. Then shall "*the fourth beast* be slain, and "his body destroyed;" then shall each of *the little horns* be broken; then shall *the infidel tyrant* "come to his end;" and then shall the victorious Word of God receive from his Almighty Father

* The dignified and princely conduct of Sweden at the present juncture forms a striking contrast to the pitiful behaviour of most of the continental sovereigns. It is a relief to the mind to turn from the degraded and enslaved South, and to contemplate a line of conduct worthy of better times in the more free and manly North.

"domi-

" dominion, and glory, and a kingdom, that all " people, nations, and languages, should serve " him: his dominion is an everlasting dominion " which shall not pass away, and his kingdom that " which shall not be destroyed."

III. It appears from the remainder of the prophecy relative to *the atheistical king*, that toward the close of his career, he should meet with a most powerful opponent in *a mighty king of the North*, and with a less vigorous resistance from *a king of the South*. " At the time of the end shall a king " of the South push at him; and a king of the " North shall come against him like a whirlwind, " with chariots, and with horsemen, and with " many ships. But he shall enter into the coun- " tries, and shall overflow, and shall pass over. " He shall enter also into the glorious land, and " many countries shall be overthrown: but these " shall escape out of his hand, even Edom, and " Moab, and the chief of the children of Ammon. " He shall stretch forth his hand also upon the " countries: and the land of Egypt shall not " escape. But he shall have power over the " treasures of gold and of silver, and over all the " precious things of Egypt: and the Libyans and " the Ethiopians shall be at his steps. But tidings " out of the East and out of the North shall " trouble him: therefore he shall go forth with " great fury to destroy, and under the pretext of " religion to devote many to utter destruction. " And he shall plant the tabernacles of his palaces

" between

" between the seas in the glorious holy mountain:
" yet he shall come to his end, and none shall help
" him. And at that time shall Michael stand up,
" the great prince which standeth for the children
" of thy people: and there shall be a time of
" trouble, such as never was, since there was a na-
" tion even to that same time: and at that time
" thy people shall be delivered, every one that
" shall be found written in the book."

North and *South* are mere general and relative terms. At *the beginning* of this last prophecy of Daniel, *the kings of the North* and *the South* are undoubtedly *the kings of Syria* and *Egypt:* but *their* power has long since been broken: consequently *the kings of the North* and *the South* at *the latter end* of the prediction are entirely different potentates from those mentioned in *the earlier part* of it. Bp. Newton, as we have seen, supposes, that *the king, who was to magnify himself above every god,* is *the Pope in the West,* and *the Constantinopolitan Emperor in the East:* and, since *one error* in the exposition of a *strictly chronological* prophecy necessarily introduces *many others,* he imagines, that *the king of the South* and *the king of the North* are *the Saracens* and *the Turks.* Impressed with this idea, he attributes the conquests of *the infidel king* to *the northern king of the Turks;* and supposes, that it was *he* who was to enter into the glorious land, to stretch forth his hand upon the countries, and to make himself master of Egypt. The fact however is, as the

context

context sufficiently shews, that it is not *the king of the North* who is to invade the glorious land, and the land of Egypt, but his rival *the infidel king*. Daniel is not writing a history either of *the king of the North*, or of *the king of the South*, but of *the king who was to magnify himself above every god*. Accordingly, he faithfully details *the whole of this king's eventful history*, from its *original commencement* * to its *final termination*; which termination is to be contemporary with *the restoration of the Jews* †. His adversaries, *the king of the North* and *the king of the South*, are only mentioned as *inferior actors* in this great drama. Notwithstanding the rapid attack of *the northern sovereign* and the apparently more feeble efforts of *the southern prince* ‡, this *infidel king* is nevertheless to overflow and pass over, to enter into the glorious land, and to seize upon the land of Egypt. Such appears to me to be the most natural mode of explaining the prophecy: for, unless *all these exploits* be attributed to *the infidel king*, we shall be obliged to acknowledge, that Daniel has given only a very imperfect account of *that power* §; an account extremely different from the several histories of *the two little horns*. In both those histo-

* Ver. 36. † Ver. 45. and xii. 1.

‡ The word, by which the attack of *the southern king* is described, is נגח, which signifies *to butt or strike like a ram*.

§ The change of tense in the original seems likewise to refer these exploits to *the infidel king*, rather than to *the king of the North*.

ries we have a regular and continued narrative, conducting us, step by step, from *the rise* to *the destruction* of *each horn:* but *here*, according to Bp. Newton's scheme, we have only a *mutilated* account of *the infidel king*, *commencing* indeed, but *abruptly breaking off:* and, instead of teaching us what shall be *the end of that monster*, only informing us of *the destruction of the northern prince*, who had not been previously represented as having committed any particular crime against Heaven, but on the contrary as being laudably engaged in opposing with all his forces the outrageous tyranny of *the atheistical potentate.* But, even supposing, (what I think the context will by no means warrant) that *the king of the North*, and not *the Infidel king*, is to invade Palestine; still the chronology of the prophecy will abundantly shew, that the whole interpretation of Bp. Newton *must* be erroneous. *The king, who magnified himself above every god*, was to spring up *after the reformation;* consequently all his exploits must be *after the reformation* likewise: but, if his wars with *the kings of the South* and *the North* are to be *after* that period, they cannot allude to the contests of *the Eastern Emperors* with *the Saracens* and *Turks*, which were *before it.* So again: the prophet carefully informs us, that all these events are to take place at *the time of the end*, and that they are to be contemporary with *the restoration of the Jews.* But *the time of the end* commences at *the termination of the* 1260 *years:* conse-

quently, by no ingenuity of interpretation can it be carried back to *the very beginning of those years;* that is to say, to *the year* 629, in which *the Saracens* first attacked *the Roman empire*, and which is no more than 23 *years* posterior to *the year* 606, whence, as I have already shewn, *the* 1260 *years* ought to be dated*. So far is this period from being *the time of the end*†, the time appointed for *the restoration of the Jews*‡, that *near twelve centuries* have now elapsed from it, and still we behold the Jews scattered over the face of the earth.

Since then *the infidel king* was to spring up *after the reformation*, we must look for his two antagonists, *the kings of the South* and *the North*, *after the reformation* also. And here it may be observed, that, since *the king of the North* is no where said to be *a horn of the fourth beast*, we may seek him either *within* or *without* the limits of *the ancient Roman empire*, according as we are directed by existing circumstances. The same remark applies with equal force to *the king of the South*. Now, when we consider, that near twelve centuries have elapsed since *the rise of the great Apostasy* in *the year* 606, and consequently that it

* The first war between the Saracens and the Romans commenced in *the year* 629. Hist. of Decline and Fall Vol. IX. P. 312.

† "*At the time of the end* shall the king of the south push "at him."

‡ "*At that time* thy people shall be delivered." Dan. xii. 1.

has to continue but little more than 60 *years*; when we next recollect, that *the king of the North* is to be contemporary with *the infidel king*, whose *primary rise* must be dated from *the year* 1789 when the French revolution commenced, who was *fully revealed* in *the year* 1792 when the reign of atheism and anarchy began*, and *whose overthrow* will take place at the end of *the* 1260 *years*; when from this circumstance we obviously deduce, that *the king of the North* is to be *the most powerful northern sovereignty of Europe*. that shall be in existence between *the years* 1789 *and* 1866, at which last period *the* 1260 *years* terminate if they be dated from *the year* 606; and when we lastly advert to the existing and probably future state of the great European commonwealth: we can scarcely doubt but that *the king of the North* is the colossal monarchy of *Russia*. What state is meant by *the king of the South*, is not quite so easy to determine.

As for the predicted wars of *the infidel power* with *these two sovereigns*, none of them have yet received their accomplishment. The prophet begins his account of them with declaring, that they shall happen at *the time of the end*. The time therefore is not yet: for *the* 1260 *years* have not yet elapsed, consequently *the time of the end* is not yet come. Assuredly however will *Antichrist* hereafter invade Palestine in conjunction with *the false pro-*

* These dates will be fully discussed hereafter.

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phet and *the kings of the Latin earth:* and, though tidings out of the East and out of the North * may trouble him, will succeed in planting the tabernacles of his palaces *between the seas* † in *the glorious holy mountain:* yet, notwithstanding the temporary prosperity of his affairs, he shall come to his end, and none shall help him. The destruction of *the monster* and *his confederated host* will be contemporary with the beginning of *the restoration of the Jews* ‡: both will alike take place at the end of *the* 1260 *years.* Few therefore of the present generation can expect to behold him go forth with great fury to destroy, and *under the pretence of religion* to devote to utter extermination those who oppose him: few can expect to witness his predicted invasion of *Palestine,* his capture of *Jerusalem,* his *tremendous destruction between the two seas.* Awful as the scenes have been, which we have beheld as it were with our own eyes, a yet more dreadful prospect extends before us, ere the blessed reign of Christ upon earth shall commence. The revealing an-

* I think it *probable,* that these tidings may relate to the restoration of the Jews. "The tidings from the East and North," says Mr. Mede, "may be that of the return of Judah and Israel "from those quarters—Or, if these tidings from the North "may be some other thing, yet that from the East I may "have some warrant to apply to the Jews' return, from that "of *the sixth vial* in the Apocalypse, where the waters of the "great river Euphrates are dried up to prepare the way of the "kings of the East." Works Vol. II. P. 1001.

† The *dead sea* and the *Mediterranean sea,* between which Jerusalem is situated. ‡ Dan. xii. 1.

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gel, who shews to Daniel *that which is noted in the Scripture of truth*, concludes his prophetic narrative with informing him; that, at the period when *the atheistical tyrant* is destroyed, "*there* "*shall be a time of trouble, such as never was* "*since there was a nation even to that same* "*time.*" Nor can we wonder, that that era should be marked with peculiarly horrible events, when we recollect that it is to witness the dying struggles, not only of *Atheism*, but likewise of *Popery*, and *Mohammedism*. It is an era however, which will be terrible only to the enemies of the Church of Christ. Those, who have come out of *the mystic Babylon*, will not be partakers of *her last plagues* *.

Thus have we seen, that this favoured servant of God has, with inimitable simplicity and wonderful accuracy, given us *three distinct paintings* of *three great enemies of the Gospel* of Christ; *Popery*, *Mohammedism*, and *French Atheism*. *The two first*, being (to use Dean Prideaux's expression) *the two feet* of *the great Apostasy* with which it trampled both upon the East and the West during the same period of 1260 *years*, are represented by the kindred symbols of *two little horns*; for *Popery* and *Mohammedism* had these features in common, that they were each *a less* or *a greater deflexion* from pure Christianity, and that they each equally affected to act not *contrary*

* The whole of this subject will be fully discussed hereafter.

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to the will of Heaven but *under its immediate sanction:* while *the last*, being completely a monster *sui generis*, the *very Antichrist* predicted by St. John; *the last*, as if no symbol could be found adequate to describe the enormous wickedness of his character, as if the imagination of the prophet were already exhausted in depicting the far inferior impiety of *the long-lived Roman empire* under the image of *a beast with seven heads and eleven horns*, a beast unnaturally compounded of *a leopard, a bear*, and *a lion; the last* is exhibited to our view by *no* hieroglyphic, but stands confessed in all his native horrors, as *a king who should magnify himself above* every *god, who should speak marvellous things against the God of gods, who should neither regard the god of his fathers, the desire of women, nor* any *god, but who, instead of the Lord of hosts, should impiously honour tutelary deities, and especially venerate a strange god whom his less daring fathers of the Apostasy never knew.*

I shall now proceed to examine the kindred prophecies of St. John, who, like his illustrious predecessor Daniel, foretells, with the addition of various more minute circumstances, that *the Church shall be in a depressed state during the* 1260 *years of a great Apostasy from the simplicity of the Gospel.*

END OF VOL. I.

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